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■ CHURCH ■ MANAGEMENT



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MARCH
1943

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NUMBER SIX

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Selected Short Sermons

By Earl Riney

The best ammunition misses the mark if the aim is poor.

* * *

To exercise your soul, spend five minutes every morning thinking of some good you may do some one and then do it.

* * *

Somehow, we seem to spin our world out of our heart, and as we are so is our universe.

* * *

Your caliber is judged largely by the manner in which you take criticism. But do not forget this, the greater you become in independence and force and power the more fierce and strenuous will be your critics and fault finders.

* * *

Money can talk, but it never gives itself away.

* * *

Without tale-hearers there would be no talebearers.

* * *

Conduct is creed in action.

* * *

If a man is to be hospitable from loftiest motives, sooner or later God will bring angels to his door.

* * *

Faith's greatest victories often come out of fiery trials.

* * *

On the darkest day, when you have seemingly failed completely, your friend will love you and gather his fine powers to your help.

* * *

If you feel nobility of character you cannot help but radiate it.

* * *

Forgiveness is the perfume that the trampled flower casts back upon the feet that crushed it.

* * *

Remember that no matter what you choose for your life work, if it is something useful it will be worth while.

* * *

Inspiration is what comes out of a man, not what comes to a man.

* * *

If you distrust everybody else, people will begin to suspect that you have a dishonest streak in yourself.

* * *

One of the surest ways to grow unhappy is to start missing old things and one of the surest ways to grow happy is to discover new things.

* * *

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THE EDITOR'S DRAWER



The Toll of Time

A story has it that a Moslem monarch was thus advised by his chief astrologer:

"Black days are ahead, O Mighty One. Your friends will fall on every side. You will be left alone."

The prophecy was displeasing and he ordered the astrologer decapitated. A new chief astrologer came with his prediction:

"You are a most favored one, O Mighty Ruler. Allah grants thee long life. Honor will adorn thy shoulders after all thy contemporaries have passed away."

This wise man was rewarded with great wealth.

This story has been in our minds during the recent months in which so many friends and co-workers have been claimed by death. Albert W. Beaven has recently been added to the list. Words and outlook do make a difference.

But either point of view presses home the sense of responsibility to carry on in a difficult and confusing age.

William H. Leach.



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YOU CAN LEAD IN YOUR PROFESSION

PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

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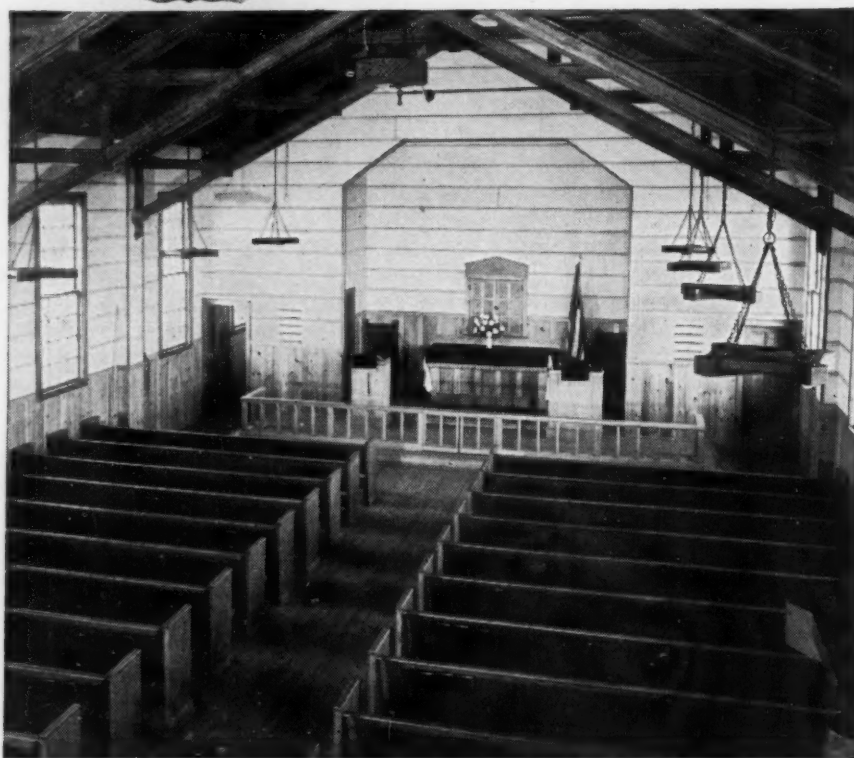
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Ministerial Oddities

Collected by Thomas H. Warner

Surprises

Bishop Vowler Short, of St. Asaph, was very fond of school inspection. He tried one day to explain the meaning of besetting sin. When he thought he had succeeded, he went on, "Now you see that I am a bishop, living in a fine house, with horses and carriages and many servants. What do you suppose my besetting sin likely to be?" A little girl promptly replied, "Drunkenness, please, sir." "No, my dear, no, I humbly think not," said the bishop gravely, while everyone else was convulsed with laughter.

* * *

Valentine Williams, the English playwright and author, told this story in Cleveland. A truck driver in London had a punctured tire. He tried hard, but could not remove the wheel. So he gave vent to a stream of profanity. A clergyman who was passing said to him, "My man, if you were to pray instead of swear the wheel would come off." So the driver knelt and prayed. On the next attempt the wheel came off. The astonished clergyman walked on.

* * *

In his book on his experiences as a missionary in the West, Bishop Talbot relates an adventure Bishop Kemper had in the early days of Kansas. He was traveling in a stagecoach which was held up. The bishop remonstrated with the robber, saying, "Surely you would not rob a poor bishop engaged in the discharge of his sacred duties." "You're a bishop, eh? What church?" asked the man. "The Episcopal church." "The blazes you say! Why, that's the church I belong to. Go ahead, driver, good night, bishop."

* * *

An old lady in the parish of Rev. Sabine Baring-Gould urged him to see her sick pig. He protested that he could do nothing that would be of help. Finally, in order to humor her, he went where the pig was, and said in sepulchral tones, "O pig, if thou livest, thou livest; but, O pig, if thou diest, thou diest." The pig got better.

Later, Baring-Gould lay near death. The old lady demanded to see him. Her entrance disturbed him, but when she repeated, with awful solemnity, "O parson, if thou livest, thou livest; but, O parson, if thou diest, thou diest," he was reminded of the other occasion on which the formula was used, and burst into uncontrollable laughter which broke the quinsy, and made possible his recovery.

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX
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The Peace That Is to Come

PEACE will come. The thunders of war will cease before many months and the nations of a war-torn world will meet to frame the peace. Peace will have its problems and, if history is to be judge, men make war much more efficiently than they make peace. Christians have much at stake in the war; they will have, as much, in the peace. They are pretty much in agreement as to the kind of peace we must have.

Any peace which is to last must be based on Christian principles. Punishment there will be for those who deliberately set out to wreck the world but the punishment must be administered with an eye toward world brotherhood. The world cannot exist, half slave, half free.

In any peace which is worth while human personality must be recognized. Not alone must the world be made "safe for democracy," but it must be made such a dwelling place that the backward peoples shall be encouraged to desire and claim for themselves their share of the world's resources. The super-race myth must be destroyed for all time.

So far as we in the United States are concerned Protestant Christianity should be recognized in any program of peace. The Protestant heritage is closely tied up with our American way of life. A Protestant churchman should be designated to sit in any delegation of the United States at the peace table. This is not written to disparage the contribution of Rome but Rome cannot speak for the Protestants of the United States.

In any peace deliberations the Christian nations must recognize the contributions of the non-Christian peoples. A too narrow interpretation of what is Christian can wreck any peace plans. China and Russia will have much to say about terms of peace as they have borne a heavy proportion of the sacrifices of the war. Perhaps the heaviest burden to be placed on Christian statesmen will be to be fair, and to practice democracy, with those of our allies

who do not follow the Christian point of view.

Now that the churches are definitely behind the war program the time has come when they can be just as definitely vocal regarding the peace that is to come. We felt that many of the early pronouncements were immature. They were the result of an escapist technique used by those who felt that the United States should have no part in the war. But now that we are a part of a world, interested in the defeat of the Axis powers, we have the right and the obligation to be vocal in plans of peace. An increasing amount of space will be given to this subject in *Church Management*.

Take Rationing Seriously

THE churches of the United States know by this time that rationing regulations are to be treated seriously. The first wave of hopeful wishing in which ministers declared, "it won't affect our churches," has passed and some of the real problems created can be considered. Two things stand out for the person who studies the situation. The first is that the restrictions: gas, fuel, food and tires do influence church attendance. The second thing is that the problems created will not be met by either administrative tricks or smart utterances. They must be attacked consistently and with wisdom.

Many have been prone to feel that the kind providence which is supposed to watch over fools and angels would, likewise, keep the church from the ravages of war restrictions. That is a little too naive to be taken seriously. Churches are in an advantageous position in the nation. But they must plan to adjust their programs to war emergencies.

To date the most seriously affected part of the church is the school. Church school attendance has been slipping and, at the same time, juvenile delinquency has been on the increase. If tricks would cure the problem it would be easy to find recovery. But observers see the

(Turn to page 66)

What the Layman Expects from His Minister

by William L. Stidger

This is the first of two companion papers by Dr. Stidger. In next month's issue he will discuss "What the Minister Expects of His Laymen." Both have messages for pulpit and pews.

IT was a cool crisp autumn evening and "the glory that the wood received at sunset in its brazen leaves" was hovering over the woods and the sea. A group of preachers and laymen sat on the warm rocks of the Atlantic sea coast at Christmas Cove in Maine as the sun was setting and a big bonfire of sea wood was flaring upward.

The talk drifted to the theme of what a layman expects of his preacher for we were divided in that group about half and half.

One layman who is the dominant spirit in one of the largest Congregational churches in New England, which means in America, said: "First of all we expect him to be a pastor and call on the people faithfully."

That kindly, sincere, intelligent layman, to my way of thinking, hit at the very center of the thing which the layman expects of all ministers. In my early ministry I had fallen under the influence of the famous Dr. Aked, an English clergyman in San Francisco and I had heard him say that the minister who wasted his time in trotting about calling on his people was a fool; that the farther away you kept yourself from your people the more they respected you. I had gone on that false advice for several years in my own ministry when I discovered a great truth.

That truth was, that, the Sunday after I had called on a good many people in one week, most of those people showed up at church services the next Sunday. I carried out a well organized experiment for a month after that and discovered that that always worked out. Therefore, I learned that calling on the people was pragmatic; it worked. The people on whom I called almost invariably turned up at church the next Sunday. Therefore, I threw away the advice of that English clergyman and decided that my attitude toward calling was adolescent. I have never changed from that day to this. Pastoral work is the very heart and essence of a successful ministry.

I also discovered through my writer friends that all good writing comes out of personal contacts and experiences. Even successful writers soon learn that

real writing comes out of contacts with human beings. So even a writer has to do pastoral work, or what the editors call "footwork." Reporters, magazine writers, even fiction writers would die of unreality if they did not source their writings in the lives of humanity.

Later in my radio experience I discovered that this same principle held good. The most successful radio broadcasters were men who kept a constant and close contact with human beings. In other words, they did pastoral work; they called on the people. They could not hold themselves aloof from people and still be successful broadcasters. If that is true of successful writers and radio broadcasters why should it not be even more so for ministers? Therefore I have come to the conclusion, after a ministry of thirty years clear across this continent from San Francisco to Boston, that the very soul of any successful ministry comes out of pastoral work. Even a man who is not eloquent will be interesting to his people if he lives their lives with them day by day.

Eloquence of Facts

Another wise layman in that group said later in the evening around the sea-wood fire: "My guess is that a layman expects his minister to feed him with facts. In a few words we want our minister to be a clearing house for us. He is trained, set aside, has the time and intelligence to read widely and keep us informed as to what is going on in the world of thought and books. That is his chief business. We are busy. We do not have the time to read that our minister has. We set him aside for that purpose. We do not complain when he spends his mornings in his study and his afternoons and evenings with his people. I might say that the one thing I ask of my minister is to feed me with facts. That is the best eloquence; the eloquence of facts."

That layman hit a chord in my own thinking and it resounded with a lovely music. I think he was right. I discovered this to be true in the last war. Men who had come home from France, who had first-hand information about the boys "over there," were listened to eagerly even though they were not

very eloquent. They had the facts. They had what I like to call the eloquence of facts. I had this confirmed in my Chautauqua speaking. There was a certain period when what we called inspirational addresses went out and the eloquence of facts came in. The men of the laboratories, research workers; men who could tell us about liquid ice, insulin, the ranging stars, the stellar system as compared with the solar system; men who had explored the north and south poles; men who had had experience; these became the popular and well paid lecturers in Lyceum and Chautauqua. They still are. Then along came the radio and the old-time orator was through. He blasted the mike. The man who had something to say; who knew something about the Tannic Acid treatment for burns, who could tell an audience something real about sulphanilamide and its derivatives, he was the popular radio speaker. There was little time for the old-time inspirational speaker. There had to be the eloquence of facts.

International Affairs

A third layman in that group who had kept silent during most of the early part of this extemporaneous conversation suddenly spoke up and said: "All that you guys have said is true but I want to add a third suggestion and that is, that we laymen expect our minister to take a keen interest in civic, political, national and international affairs. We don't want our minister to be an isolationist in any sense; and he can be an isolationist by keeping himself aloof from the affairs of even his own town or city."

I knew what he meant. A lot of ministers think that they will last longer if they hold themselves aloof from politics and civic affairs; if they ignore all controversial subjects. But that is fallacious in the deepest sense of that word. They are forgetting the Old Testament prophets who definitely concerned themselves with everything of a civil, political and social nature which affected their own people. Those Old Testament prophets and Jesus himself got right down into the mud and mire; into the roots of life and knew that it was not enough just to preach righteousness. They had to go out and make a decent world for humanity to live in. Bishop Francis J. McConnell's entire Yale lectures were concerned with that theme and he called those lectures *The Prophetic Ministry*. He

who wants to buttress his thoughts along that line must read that book.

One of the most striking illustrations that Bishop McConnell gave in that book was his defense of the minister who concerns himself with labor conditions in the steel mills. The bishop had just come out of that long fight for the eight-hour day in the steel industry, which ultimately called him to a senatorial commission. Out of that came The United States Steel Strike Report and a national law demanding the eight-hour day of work.

When some of the Pittsburgh steel men protested and said that it was none of a minister's business what hours were worked by labor and that he ought to confine himself to preaching what they called "Religion and the Gospel"; that preachers were not practical; that they did not know anything about the technical or economic problems involved; this was Bishop McConnell's reply to them:

"We ministers may not know much about the technique of steel making, we may not even be experts in economics but we do know when we go into a home and see a man whose leg has been burned off, whose arm has been crushed, whose eyes have been blinded in the steel mills. We know what he means when he tells us that the accident was caused because he had been working fourteen hours a day and was tired and didn't see what hit him. We know all the human tragedies of that home and what the loss of that bread earner means in human terms. We know the tragedy of that home, the anxiety of the mother, the tears of the children, the fears of the father. That is our special province.

"Also we know that it is our duty to point out the errors and fallacies of industry, politics and civic affairs. It is not our duty to solve them. It is not even our obligation to work out blueprints, charts or the science which is to solve these problems. It is merely our obligation to point them out. It is the duty of industry, business and the state to solve them. We are the prophets."

Bishop McConnell was right. We have plenty of precedent in the prophets. That layman around the big wood fire on that autumn evening was right. It has its special application in these war times. It is not only the privilege but it is the obligation of the minister to have his say about war responsibilities of the average citizen. For this reason: he is a follower of the man who came that we might have life and that we might have it more abundantly and the abundant life does not come in a slave regime; the abundant life does not come through a

dictatorship modeled on Germany, Italy or Japan. Even an abundance of food does not come in that way. Therefore, if we believe in creating a better world in which people are to have a chance to grow souls it is our obligation to do all that we can to crush tyranny, and to build up the Four Freedoms on the earth. It is as much our duty as it is to preach a gospel of personal redemption. It is not enough for preachers to preach a social gospel, justice, and good will. It is his duty to make a world in which his people have a chance to live such a gospel. Therefore he dare not remain silent on the moral and spiritual goals of this war. His silence is the silence of cowardice. Edwin Markham put it into a little verse which has always been an inspiration to me, but never more than in these war days. That poem is most timely for these war days. It is entitled "The Peril of Ease" and it comes from Mr. Markham's book *The Shoes of Happiness*.

I am at this time engaged in co-operating with Mr. Virgil Markham, the literary executor of Mr. Markham's

estate in selecting the poems that are to go into a collected volume in the near future and both the poet's son and I have agreed that this poem is to go into that final book of the poet's work, a poem which Virgil gives me permission to quote in this piece.

I am glad to have that official permission to quote it, not only because this poem illustrates my thesis in this article but also because every preacher in this nation ought to know this poem for these days and ought to be manifesting its spirit in his war work: "Are you sheltered, curled up and content by the world's warm fire? Then I say that your soul is in danger! The sons of the light, they are down with God in the mire, God in the manger.

The old-time heroes you honor, whose banners you bear,
The whole world no longer prohibits;
But if you peer into the past you will find them there,
Swinging from gibbets.

So rouse from your perilous ease; to your sword and your shield:
Your ease is the ease of the cattle.

"IT'S HARD TO BELIEVE"



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Hark! Hark where the bugles are
calling:
Out to some field—
Out to some battle!"

WHEN CHRISTMAS IS LONG LIVED

A friend took the trimmings off the Christmas tree and carefully packed them away. The bells and the laurel and the candles were removed. The tree was carried out, the floor cleared, the chairs and table put in place. Then the remark was made, "It's all over till next Christmas." Is that the way you felt? No, it is not all over—it has only just begun. If you have had a "merry" Christmas, then you brought the Christmas spirit to it. You must have the spirit of Christmas to make a real Christmas. It is all the kind and loving deeds you did through the year that make the day a happy one.

The one day called Christmas is past, but the spirit is with us. Christmas is a holy spirit; it is a helpful spirit; it is the spirit of loving-kindness carried in to the next year. William Barnes Lower in *Monday Morning*.

TALKING WITH GOD

By the word "prayer" I do not mean what is usually termed "saying our prayers." What I do mean is talking with God. As long as we hold to the idea that God is a far-off Being dwelling in unapproachable light, we shall not get very intimate in our conversation with Him. Surely the disciples did not find it hard to talk to such a wise, loving, patient and understanding Friend as Jesus.

Let us company with Him as did the disciples of old, whom He chose in order that they might be with Him. Let us rest, and work and live continually in His presence, referring all that comes into our life to Him, sharing with Him the joys and sorrows of the day, allowing nothing to come between our Lord and ourselves. From *Clear Horizons*; Article by E. Phyllis Devey; Macalester Park Publishing Company.

OKAYS SUNDAY MOVIES

Nashville, Tennessee—The state legislature has passed a bill legalizing Sunday movies throughout the state and repealing the option of municipalities to prohibit Sunday shows. Before its passage the bill was amended to permit localities to limit such performances to the time after 2 p. m. and limiting its application to the period of the war and six months thereafter. During the discussion of the bill in the Senate, Senator J. H. Ballew, administration floor leader, said the law would tend to keep the soldiers away from "bootleggers and wild women." He added that it was better for soldiers and others to go to a movie than to do "something worse" on Sundays.

Memorial Chapel Garden



CHRIST LUTHERAN CHURCH
A view of the garden is shown on the front cover.

CHRIST LUTHERAN CHURCH on Capitol Hill in Saint Paul, Minnesota, has solved the problem of what to do with an empty lot adjoining its church building in a commercial section of the city. A donor was found and members of the congregation contributed volunteer labor to build the Overwick Memorial Chapel Garden in the fall of 1940. The church had owned the lot for some time, but prior to 1940 it had just been an uninviting, flat lawn space. Now it has become a pride and joy to the congregation members and good advertising to outsiders, both permanent residents in the city of Saint Paul and tourists.

Among the known visitors to the Garden have been people from 18 states. The garden is not advertised in any other way than that it is there for all who go by to see. And Christ Church is located across the street from Minnesota's State Capitol and State Office Building on one of the twin cities' main automobile and street car thoroughfares. The church building is on a corner, but the garden is between the church and a commercial building, so it is not visible until one is right in front of it. Even so it is usual to observe drivers going by and then catching a fleeting glance of the garden, stop to park at the first opportunity and come to view the garden.

Central focal point in the Memorial Chapel Garden is an imported marble statue of Christ. This statue, with marble benches scattered throughout the garden, gives the reason for calling it a Chapel Garden. It is definitely a place which induces meditation and quiet. The entire space is landscaped with both perennials and annuals, side-walks and a water pool and fountain. A wrought iron fence is at the front, with an inviting gate entrance. Flood-

lights play on the garden at night.

Donor of the garden was Miss Lina B. Overwick, member of the congregation, who has died since the gift was made. She gave the garden in memory of her father and mother and deceased brother and sisters. There is provision for later additional gifts by others of memorial marble seats and possibly also bronze or stone busts of Lutheran leaders in church and state, making it a Minnesota Lutheran "Hall of Fame."

Joseph Simonson is the pastor of the church.

SYMBOLS OF LOVE AND POWER

They nailed my Saviour to a cross
And covered Him with shame
And now we take that symbol true
To glorify His name.

They buried Him and sealed the tomb
And said: "Now let Him be"
He broke through all the bonds of death
And stood in victory.

The shameful cross, the empty tomb
Symbols of Love and Power
The living Christ within the heart
Can match this peerless hour.
Chester M. Davis.

EASTER MORN

The third day dawns—the faithful women friends,
Come early to the tomb to see their dead;
The stone is GONE—the Angel guardian speaks,
"He is not here, He is risen, as He said."

He lives again—O glorious Easter morn,
He burst the bonds of death and rose again;
He lives again—for from His throne above
He lives forever in the hearts of men.

He lives again—and so we too shall live
Triumphant over sin and death and hell;
He lives in us—as here below we walk,
In Heaven we shall with Him forever dwell.

Thos. P. Potter.

Many a marriage is a failure, just because the man or woman, or both, do not know how to live with themselves. Of course they cannot live together in peace.

* * *

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.

Church-State Struggle in Europe

by Paul Trantvetter

While Christians around the world are applauding the courage of the German Confessional Church this writer, in the publication, "Neue Wege," published at Geneva, Switzerland, challenges the purpose of the church fight. He presents a Christian but anti-church view which is entitled to presentation in America. We regret that space limitations make it possible for us to use but a small portion of his article. The translation has been made by John F. C. Green of McKeesport, Pennsylvania.*

IN SO FAR as theology determined the German church struggle, it was not a Christ struggle, but merely a church struggle. It was theology that, for centuries past, had inculcated the body of the German state with an indifference to justice and injustice; it was this theology that, in the latter decades, has been responsible for the good conscience of men as to their insolent political and social lack of concern. In view of this fact, that dominant theology is responsible for this absence of political and social conscience, one is astounded to find theology credited with the creation of a church struggle. On the contrary, the facts prove that this theology was in part responsible for the lack of a sense of responsibility within the church, and for the absence of a will to resist the rising tide of a demonic system that was godless and inhuman. God be thanked that German Christianity was not everywhere dominated by theology, but that there were living impulses vital in individual men, derived directly from Christ, and that from them stemmed a brave and confessional position. Indeed, we are tempted to say: Thank God, that even with theologians it was not alone theology that was determinative, or we should not have the paradoxical situation that certain men, who, insofar as they are theologians, manifest an indifference concerning "peripheral" things such as politics, but who as human beings have come to be heralds of opposition to political injustice.

The German church struggle has aroused tremendous attention and respect in church circles, as well as in secular areas of the entire world. It was said: What is happening proves that in this world and in this Christianity there still is courage of confession and a spirit of martyrdom for spiritual cause, a heroism that is not the result of popular applause or the support of

a nation, nor by the noise and intoxication of battle or the inescapable necessity of self-defense—a heroism of a far more difficult category, which stands in opposition to the official powers, which is of the minority, or—indeed—stands all alone. Of course, we realize that the entire world took notice when such news came to it. But just because this thing is of truly great character, that would have been great had it been merely an isolated case; would still have been great had its attendant manifestations demonstrated a thousand weaknesses and endless failures; all the more is it of first importance that there be no false concomitants that would poison this thing at the roots. But this poison that has infiltrated itself into the German church struggle and has really destroyed it came from theology and from the church. While the secular, the ordinary human world supposed the church struggle to be an attack upon the system of injustice and barbarism that was coming to power and, therefore, supposed a Christ-like mind to motivate this battle, this was an unmerited credit.

Had this opinion been deserved, it would have elevated the issue above the attendant character of narrowness and freed it of a multiplicity of legalistic-ecclesiastical inhibitions of theology within and without the Confessional Church within and without Germany. It served to distill the Christ-like element of freedom and humanity from the church struggle and convince the struggling church that there was no issue of justice or humanity involved, but that the sole problem concerned was the pure teaching and the Bible. For, to these people, the persecution of the Jews is wrong not because it is un-Christ-like, or inhuman, but because certain passages of the Bible may be cited against it. Thus far has legalism come, but in such an atmosphere Christ is smothered to death! He can breathe only in the world.

The manner in which the churches outside of Germany, especially the Swiss churches, have participated in the church struggle, reveals again the desire to regain something of the lost character of the militancy of Christianity, though that may be merely a fictitious or illusive form. The experience of the German church struggle was in no slight degree determinative for our Swiss church in the above cited equipment of the new church hymnal with songs of battle. Of course, there has always been the Luther-hymn with its "For still our ancient foe doth seek to work us woe; his craft and power are great; and armed with cruel hate; on earth is not his equal." But the enthusiasm with which this hymn was usually sung always contained a historical retrospect, not to say something warmed-over, for, look where you liked, there was not to be seen any "ancient foe" seeking to work us woe; not since that foe meant by Luther had ceased to be so crafty and powerful as he had once been. But now induced by the German church struggle the old preference for militant poetry, or, any rate, the ecclesiastical militant poetry—had new impetus, and the result was a remarkable increase of belligerent church hymns.

We are justified, indeed compelled, to denominate this tendency an illusion as long as there are not evident in our church any signs of a readiness to fight a real fight. The abashed question as to the identification of the enemy to be fought does not denote a militant spirit, for ever the mark of such has been the note of preparedness. And if that were not totally lacking among us we should not hear that our country was fortunately free of the "totalitarian state" with its Weltanschauung and its methods of force. A superficial view may not see them, but a true preparedness, whose sensitiveness had been heightened by a passionate rejection of system which has been experienced as hostile to Christ, would not have failed to detect even the best concealed and the slightest symptoms of such a thing.

The Church Asleep

One thing above all others is to be remembered, namely—that fascism (using for brevity's sake that term for the entire phenomenon) could only develop to the stage where it has become a menace to the entire world, because in this entire world there was nothing or

*This journal has ceased publication, preferring that to the Nazi censorship imposed.

next to nothing of a real moral resistance to its encroachments. And when we consider that this absolutely anti-Christian system, which degrades man and abuses him while it defies the state and war, could openly appear, this non-resistance constitutes an especially damning charge against Christianity. For indeed, it ought not to be too much to ask of Christianity that it be able to differentiate between God and the devil. Yet the facts show that wide sections of the Christian world lacked every trace of a comprehension of the true nature of that power which was rising from the abyss of decomposition and corruption. Of what avail was a copy of the Apocalypse in the hand when every capacity for differentiation between the beautiful and the ugly, good and bad, just and unjust, had been lost by disuse! So it could happen that some did see in this beast from the abyss a beautiful creature and could declare that it was "not devoid of some good elements." Thus the beast was able to deceive with every perfectly obvious farce it might attempt. This abortion of chaos was praised as a power that "created order;" or its "social program" was hailed as progress. And when that power deigned to increase the number of chaplaincies with the armed forces, the act was accredited to it as Christian deed, as when it hung crucifixes in the halls of justice and the schools—a parody, in view of the wisdom and justice there dispensed; or when that power condescended to contract concordats with the various churches.

Christendom has proved itself asleep in these matters which presented, at their heart, a test of its awareness of fundamental Christian issues, a test of faith. One ought not to be astonished that the catechetical and dogmatic teachings of the church failed to open the eyes of the faithful as to a differentiation between the godly and the anti-Christian. But that the study of the Bible had herein failed can only be traced to the use of the Book through the eyes of the catechisms and the Scribes; otherwise, the Bible, which portrays the greatest battle ever waged between light and darkness, would have shed clear light upon the present scene. It has even been shown that this test of faith was best passed by those who were merely men. They therein surpassed the Christians. For example, artistic representations have better depicted and opposed that system than have ecclesiastical synods or spiritual meetings, to make no reference whatever to the fundamental soft-pedaling program of the church press. The great cry against the gorgon's head came from secular, rather than religious,

literature. It may even be stated that on the part of the worldly branch, the recognition of Christ has reculted as the core of the battle-issue. Suddenly there arose before the eyes of men, whose perception had not been deadened by a conventional Christianity, or as the Christianity of the catechisms, the Christ in his grandeur and glory as the only decisive opposition to that world of heartlessness and chaos. We, in the church—on the other hand—have to confess to a small but noisier group of clergy who played a half-fascistic, half-anti-semitic role, who issue "reformed" Swiss papers and devote themselves with some influence to the course of church politics.

The last statement has already made clear that the spiritual decomposition that is the essence of fascism also claims its followers among us. Fascism is not, as it claims to be, a revolution, a creative process, a break-through of new justice through old injustice: it is nothing other than decomposition, deterioration, a miscarriage of justice, a breakdown of religion and of culture. It was the duty of the church to be on the alert with energetic opposition wherever symptoms of that category appeared. If she is in earnest with this struggle, she will do more than admire it and sing about it when it takes place in distant places and times; she will herself begin to fight. We would at this time point out several significant instances.

Must Fight Anti-Semitism

The church should fight against the insidious decay that is anti-semitism with such an emphasis and such clarity of principle, that there could not remain among us a person who did not know that in the eyes of the church anti-semitism is a far greater heresy than the denial of any of the central dogmas, just as the attitude of the priest, in Jesus' parable, though theologically without blemish was sinful, while the unorthodox faith of the Good Samaritan was sinless. Isolated churches have spoken in the matter of anti-semitism—have spoken correctly; but can it be said that they have fought? If so, would not the anti-semites be impelled to withdraw from church membership, a membership now sustained not merely in condoning opinion but partaking of the nature of a crime.

Apart from this item, concerning which the churches have, at least in isolated cases, given signs of sensitive conscience, there are other symptoms of threatening chaos that the church has passed by on the other side. It seems that there is a fatalistic law that priests and Levites should evermore pass by on the other side when they meet something of decisive nature. We mean the

nullification of justice, the encroachment of caprice, which increasingly takes the place of law and constitution. We refer to the abolition of the freedom of the press, which arises not from the "wisdom" of a foreign policy—that later may prove to have been a huge folly, but too often from a desire to silence inconvenient criticism. Certainly, these things are not to be compared with full-blown tyranny, its terrors and horrors. But precisely because we have these in mind it behooves us to exercise the vigil of caution when, and wherever the very first attacks are being made upon that which is freedom and justice; to take these things very seriously, and to defend that which ought to be sacred to us. If the church contained even a trace of that passion for justice that dwells in the Bible, she would not be astonished when she is charged with the intimation of her obligation to serve this cause with all the alertness and faithfulness of which she is capable.

That which is now raging over the world and filling the world with inexpressible horror is the great triumph of injustice and force. There is no longer any such thing as human rights, no inviolability of the defenseless, no sanctuary refuge for the poor and humble. Who has power may represent men and entire nations. The fact that things could come to this pass is sin. And the church is co-guilty with all other trustees of the noblest truths that have been revealed to this world. Nay, the guilt of the church is far the greatest of all, because she knew the sacred springs of all that is right and had assumed a protectorate over them. This, her highest calling, she has forfeited. Through all the centuries she has yielded before the powerful and has abandoned man to them, although she carried the Bible in her hands, in which Moses and the prophets testify for man, for man who is nothing other than a man, nothing more than a helpless creature, nothing more than a child.

The church was a silent and inactive spectator or, indeed, the church in the persons of a decadent clergy gave its blessing—while again and again the great violation of creation and man, which is war, was organized. Had the church been serious about her eulogy of the courage of confession, of martyrdom, about the warfare for God and his kingdom, she would have had ample opportunity, especially in this period in which we are living, to prove herself. Had Protestantism been in earnest with its protesting, and the Reformed churches with their reforming, they would have been driven to sense the world's hunger for their protest and re-

(Turn to page 16)

The Drama of Worship

by William A. Leach

This is an attempt to give a popular interpretation of the worship service of Protestant churches. It can be used as the basis of a sermon to bring appreciation of the processes of worship to the congregation.

*I was glad when they said unto me,
Let us go into the house of the Lord.*
—Psalm 122:1.

"I WENT to church last Sunday," says a friend. It is a casual statement made many times without appreciation of what church attendance may mean. Seldom is the worshipper conscious that in attending a service of worship, he is participating in a drama which has developed through ages of church attendance.

One may simply "attend church." Another may "go to meeting." A third goes to worship God.

It is only fair to the worshipper to admit that the average person has never been told very much about the act of worship itself. The printed "Order of Service," outlines the service but it doesn't do much to explain its form. Yet a worshipper will find any service much more helpful if he sees just what is being attempted through the worship.

Let's take a very simple illustration as a guide to worship. Most worship services begin with a "Call to Worship." That is as it should be. Dramatically, it typifies God calling his people to come together. It does not take much imagination to bring pictures from the Psalms to mind. The priest with his ram's horn stands before the altar and gives the call to the people. They hear the call and come for the hour of worship.

The call to worship is usually spoken by the minister. Sometimes, it is a musical call by the choir, however. Every hymnal and book of worship gives good lines for such a call. One from the ninety-fifth psalm is oftentimes used and is just what such a call should be. The minister need not feel that he is limited to any one selection. There are many splendid ones. This, however, is a good illustration of what a call to worship should be.

O come let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation.

Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms.

O come let us worship and bow down;



let us kneel before the Lord our Maker; for he is our God; we are his people and the sheep of his pasture.
Psalm 95:1-7.

Imagine the great choir of the Levites singing this following the blasts from the ram's horn. Or, they might vary the call by antiphonal singing even as our choirs of today will sometimes do.

Then, in mind, try to see the response of the worshippers. They come to the temple to worship. Their lives are burdened. They are weary. They are sinful. But God is great. At this point in the service some churches will have a hymn.

What kind of hymns would the people sing in response to the "Call to Worship"? They would be just the kind that are usually found under the classification "Hymns for the Opening of Service," in the hymnal. They will be hymns which will tell of the greatness of God.

Just for a few suggestions of hymns proper for the opening of worship, we list, "Holy, Holy, Holy, Lord God Almighty," "Come Thou Almighty King,"

"Crown Him with Many Crowns," "O Worship the King, All Glorious Above," "Praise the Lord, Ye Heavens Adore Him," "How Firm a Foundation." There are others. Some which deal with the Sabbath are very appropriate here. "This is the Day the Lord Hath Made," "O Day of Rest and Gladness," and "Safely through another Week God has Brought Us on Our Way," are suitable for the opening of service.

Hymns of personal devotion and consecration should be withheld until later in the service. For during the hour of worship the worshipper goes through a complete psychological circle.

He comes to worship as a sinner, conscious of his own weaknesses and doubly conscious of the greatness of God. Early in the service, he will make his confession of sins.

Not all our churches have the congregation recite a confession at this period. Some feel that they can create the right atmosphere in other ways. There can be but little question that the historic position of the confession in the early part of the service does help to dramatize the position of the worshipper and place in him the right mental attitude for the experience which is to follow. The confession has appeared in most of the historic services. The one with which we are familiar is that used in the Episcopal church as a "General Confessional."

"Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the desires and devices of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, has come upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Jesus Christ our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a Godly, righteous and sober life, to the glory of thy holy name, Amen."

The confession shows the worshippers bowing before God, acknowledging their sins and asking for pardon. What is the next logical step in our drama? It is that God gives assurance of pardon or as the liturgist may wish to state

it "remission of sins." This is usually done through a statement by the minister. Sometimes, it is a prayer. The absolution or forgiveness occurs here and it is necessary before one may go on to the next step in the program of worship.

The forgiven sinner does not run away. God has more for him. A period of instruction must follow to strengthen the disciple for his life.

After the prayer for pardon, the service enters into a period of instruction, prayer and fellowship. The instruction will be found in the readings from the Old and New Testaments. The Old Testament reading may be responsive but both Old and New should be used.

The pastoral prayer which follows the reading of the Scriptures is an offering to God through prayer. It is called the corporate prayer. The minister is praying for the entire congregation, not only for himself. The congregation will supplement the offering of prayer with an offering of gifts.

The offering is a very vital part of the service of Christian worship. The money which is placed on the collection plate symbolizes the larger gift of the life back of it. "The gift without the giver is bare." The church does not levy a tax upon its members. It does not "take a collection." It does give an opportunity for the consecrated to place their gifts upon the altar. Some of our modern attempts to eliminate the offering err both liturgically and psychologically. An offering should be made. And it should be consecrated with prayer.

Most churches provide a hymn of fellowship which follows the offering but precedes the sermon. It may commonly be called the "second hymn," but it should be selected with care to express the devotion of the worshippers. The hymns of this period express an intimacy of fellowship with God which was not possible with the opening hymns for the service. We would suggest as good titles, "Immortal Love, Forever Full," "My Faith Looks Up to Thee," "O Love that Wilt Not Let me Go" and similar titles. The spirit is the joyousness of the Christian community.

The Sermon

Following the formal instruction expressed through the reading of the Scriptures comes the particular prophetic utterance for the day—the sermon. Here the minister is supreme. His voice stands between God and his people. Church officers can never dictate what a minister shall preach. Once he is in the pulpit he is "God's man." The sermon is the focal point in Protestant worship and fearless

preaching is the boast of those who belong to the reformation.

Let the minister take this period seriously. Let him remember that he is preaching to souls assured of pardon and looking forward to days of Christian service. This is not the time for harangues; this is no time to scold or chide. Hungry men and women are to be fed. And let the worshippers understand that if they failed to enter into the experiences of the earlier part of the service, they will find themselves unable to appreciate the sermon which is being preached.

Following the sermon, the service hastens to its close. There will probably be a brief prayer, then the hymn, then the benediction. The closing hymn is important. The first hymn was used to praise God as people gathered for worship; the second hymn expressed the spirit of fellowship; following a sermon, the third hymn gives the congregation a chance to affirm its desire to go out into the world for Christian service.

In recent years, there has been a tendency to omit the closing hymn. Some ministers will say that it destroys the spirit created by the sermon. They are afraid that poor congregational singing will give the service an anticlimax. It should not do this. What it should do is give the people a chance to affirm the spirit of the sermon.

Assume that the sermon is on the general subject of "Loyalty to Christ." The use of a hymn such as "O Master Let Me Walk With Thee," gives the worshipper the chance to affirm his loyalty. Again assume that the sermon has been on Christian tolerance and charity. The singing of a hymn such as "Where Cross the Crowded Ways of Life," permits the worshippers to express themselves on brotherhood. A hymn on postwar peace might well be followed by singing, "These Things Shall Be, A Loftier Race."

Use a final hymn and give the congregation a chance for affirmation.

Then the benediction. No Christian service should be closed without this prayer of blessing. There are many forms. But all have back of them, this significance. It is the minister speaking for God and giving a gracious farewell to his people. It means:

"Before you is life. Go in confidence and serve in faith. Be assured that I am with you."

So those who came to service as penitents go out inspired to service. That is the cycle of the Christian service. Perhaps you have not seen this in the services of worship in your own church. Try to visualize it. Each Sunday, attempt to follow this in your worship. Come into the church quietly. Do

not visit; rather pray. Make your confession of sins. It is not made by a general confession, make it silently as you bow your head. Listen to the words of instruction. Make your offering, with the minister in prayer. Place your offering of money on the collection plates. Listen as one redeemed to the words of the sermon. Wait for the benediction.

You will find that the service will mean much to you.

LEAVENING THE GROUP

When Paul Robeson, the great negro singer, played on the football team at Rutgers College, it happened that a game was scheduled one season with a team from the south. When the southern team arrived at Rutgers and learned that a negro was to play against it, the captain at first served notice that his squad would not play under such conditions. Whereupon the Rutgers captain replied that *they* would either play with Robeson on the team or they would not play at all. The game, therefore, began in a spirit none too good. Things were made difficult for the negro. But Robeson played without rancor. When the game was over, a deputation from the southern team waited upon Robeson and apologized. What changed the temper of that team and the atmosphere of the game? Not the referee or the regulations, but the sportsmanship-like playing of an individual.

Jesus planned his kingdom program with full knowledge that there was no social substitute for individual effort. But he also knew that the very independence of life enables the individual spirit to leaven whole groups. Ralph W. Sockman in *The Paradoxes of Jesus*; The Abingdon-Cokesbury Press.

Benedict Arnold, the traitor who attempted to betray his country, was a rum seller and a drunkard. Three of the most important defeats of the American Army during the Revolution were sustained by men who died drunkards. Had a sober crew been on board the Chesapeake, the brave Lawrence would never have had to say to his men, "Don't give up the ship." Lord Chief Justice Hale once remarked that four-fifths of the crimes committed in England could be traced to excessive drinking and to taverns and ale house meetings.

Save your best thoughts, your best smiles, and your greatest self for those of your family. We are so apt to give our best to strangers, and keep our worst for those at home.

God Answers Prayer

by William C. Sheath*

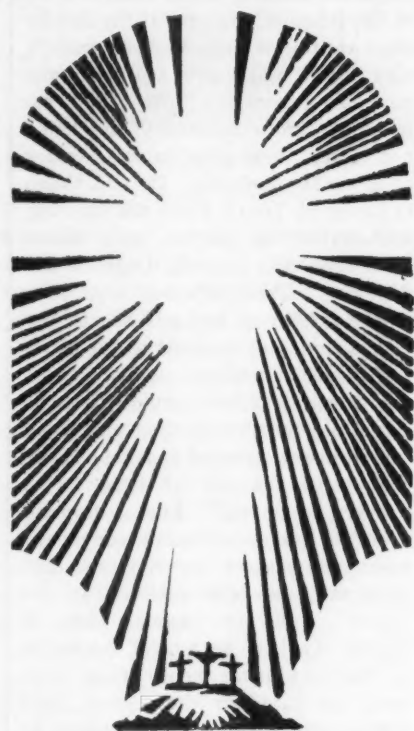
From the recently published volume "The Raft," the author who is the minister of the Haws Avenue Methodist Church, Norristown, Pennsylvania, builds this argument for the validity of prayer. People are anxious to know, today, that God does hear and does care.*

They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psalm 107:28.

LATE in the afternoon of January 16, 1942, three American sailors found themselves afloat in a tiny rubber boat on the expansive waste of the South Pacific. The rubber-fabric boat was no bigger than a fair sized bathtub. It had no sails, no oars, no rudder. They had no food, no drinking water. For personal equipment they had a pocket knife and a pair of pliers which happened to be in their pockets, and a service revolver which had been strapped to the thigh of the gunner. Other equipment usually to be found on such rafts had been lost when the raft capsized as their plane sank.

About two o'clock that afternoon they had been ordered on a reconnaissance flight, patrolling certain areas and looking for Japanese warships or submarines. Attempting to return, they had missed their bearings and failed to find their ship. Running out of gas they were compelled to make a crash landing. Their land plane, not designed to float, stayed afloat only a few seconds, scarcely giving time for inflating their life belts and the raft. Only one of the three could swim and his life belt leaked so that he later had to discard it.

Average Americans, these three. The kind of men one might pick at random from the average crowd on the street of any typical American city. Harold Dixon, the leader, had come from a midwest farming community. At nineteen he had enlisted in the navy and had twenty-two years of service to his credit. His very meager religious training had been received in a small Sunday school during his childhood. That meager training was to stand him in good stead. Tony Pastula had served three years in the navy. His parents had come to America from Poland and lived in Youngstown, Ohio, where his father was em-



ployed as a gardener. Tony was practically ignorant of Biblical history. The only prayers Tony knew were in Polish. Gene Aldrich, younger than Tony, had been in the navy but fifteen months. He hailed from Sikeston, Missouri, where his father was section foreman on a railroad. Gene, in spite of little religious training, had a deep streak of piety. It was he who first suggested the prayer meetings which were to become the high spot in their long, lonely evenings.

Their reactions are interesting. At first they simply waited. For five days, hoping against hope that their comrades would search for and find them, they waited. Five days of gnawing hunger, of torturing thirst, of sleepless nights, of days of burning under the tropic sun. In the afternoon of the fifth day they faced reality. "Fellas, they ain't coming back for us," was the way Tony put it. They shook hands and decided to rescue

themselves. They decided on three things, to make that sailless, oarless, rudderless raft take them to safety; to keep alive their interest in life; and to pray! They devised an ingenious way to control the movement of the raft. They kept their interest in life aroused by talking of food, and the way it could be cooked and served. But we are most interested in their act of prayer.

"Before evening of the fifth day, the three of us were sitting dejectedly silent. Then Gene made a suggestion. 'It might be a good idea', he said, 'to say a prayer.' So we sat in the steaming little cup that our boat had become, and bowed our heads beneath the cruel tropic sun. We each mumbled a few words of our own awkward choosing, calling on God to bless our loved ones back home . . . and asking for a little rain." THAT NIGHT IT RAINED!

After that, they held a prayer meeting every evening. An informal kind of meeting in which the leader told such Bible stories as he could remember. They sang what hymns they knew mingling these with snatches of popular songs. They closed their meetings with short prayers patterned after that first prayer. These prayer meetings became the high spot in their evenings.

"It might be a good idea to say a prayer," said Gene Aldrich. Yes, there are times when men have no resort for help but God. Then they instinctively turn to God. And in such moments God hears. These three, whose lives had been far removed from things religious found God hears the soul which in the day of its trouble calls upon him. We are not saying that God always answers in the fashion we set for the answer. We are saying that true prayer does not rebound unheard from heavens that are as brass. They do reach the ear of a God who is ready to hear when his children call.

God answers prayer directly. The first prayer these helpless men made was for rain. After making the prayer they tried to cool their burning bodies by flinging handfuls of salt water on each other. But the heat was too great and after a few attempts they fell silent and longed for the evening. And that night it rained! They were just a little skeptical about the effective-

*"The Raft," by Robert Trumbull, Henry Holt & Company.

ness of prayer, but after that rain they decided to hold prayer meetings regularly. The second prayer was for food; and shortly Aldrich stabbed a shark which swam close to the boat. Sharks can be as God-directed as can ravens!

Sometimes God answers prayer in ways which, to our ignorance, seem but mere chance. On the thirty-fourth day they sighted two small islands which, they learned later belonged to one of the most isolated groups of islands in the South Pacific. They made an oar out of a shoe sole and decided which island they would try to reach. In thus choosing one of the two visible islands they picked the *only inhabited one in many hundred miles!* Was that merely chance or good fortune? Or was it an indirect answer to their prayer? And there are answers of which we may never be conscious. Listen to the testimony of the leader, Dixon. "We all did some praying. . . . There was a comfort in passing our burden to Some One bigger than we in this empty vastness. Further the common devotion drew us together, since it seemed that we no longer depended entirely upon each other, but could appeal simultaneously, to a *Fourth* that we all held equally in reverence." This, too, was an answer to prayer, equally important with the direct answer. It was this subconscious realization of the divine Friend that sustained them in their struggle.

The experience of these men is not unique. Years ago the Psalmist knew about it. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and his wonders in the deep. For he commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm 107:23-31.

Church-State Struggle in Europe

(From page 12)

form. Had the Catholic church been in earnest with her "catholicism" which means the great oneness of faith and love, had she taken seriously the meaning of her adoration of her sacred

PRAYER FOR OUR SONS IN THE SERVICE

Rev. John F. Fedders, D. D.

O Lord of Life, Strength of the strong, and Best Guide of our youth, hear the petitions we direct to Thy throne of grace. The anguish of a nation's strong fatherhood and the tears of its sacrificing motherhood, prompt our prayer for the lads of our land. They are leaving our homes and altars to heed their country's call. They are shouldering arms, flying planes and manning ships in defense of the flag. Here in the friendly pew and at the family altar we follow them in dusty march, airy flight and stormy sea with our petitions for safety. May their remoteness from sanctuary and home not lessen their grip on the virtues of a royal manhood. Defend them, O Lover of Youth, from the sinister, soul-destroying scarlet siren whose lures lead only to dark disgrace and dishonor. These are our sons, Thy choice gift to us, and our hearts' desire is that they may serve our country's cause unsullied and unstained. Above all, dear Lord, guide them by Thy Holy Spirit that they may keep sacred in the crowded routine of each day, some fraction of time for a prayer tryst with Thee. Remind them of their baptismal covenant and confirmation convictions that they may be true soldiers of the Cross. And our hearts' plea, O Father of all the nations of the earth, is that enduring peace may soon come to supplant the sword, hate giving way to love and brutality to brotherhood. In the Name of our Elder Brother, the Prince of Peace. Amen.

martyrs and the adoration of the cross to which she gives expression by the medium of millions of elevated crucifixes, there would have flown from her a power of resistance against those powers that are nailing man to the cross.

The church has, in the final analysis, only **one** weapon in her hands, and that is: **Confession**. But, alas! for long she has ceased to give the evidence of confession; she had forgotten the meaning and her ability to make confession. This word must regain its vital and glorious and yet simple and humble meaning. Christian confession signifies the positive attitude toward Christ, the negative attitude toward the anti-Christian powers. Only this inseparable relationship of yes and no can infuse her vitality into confession. A repetition and recitation of old forms is not confes-

sion, unless the old forms may be so repeated that their old and mighty vitality be restored. Otherwise they remain great words that are excelled by ever simple, courageous position taken before the threatening attitude of the powers of our time.

A church, that in the presence of the powerful, confesses herself to be on the side of the oppressed, before the cruel, confesses her allegiance to the helpless; before the rich proclaims her union with the poor; that church is a confessing church. A church which in the intoxication of a national socialism proclaims the solidarity and the brotherhood of all mankind is a confessing church. The test of the church is—today—not her position relative to old dogmas and tenets, but her position as to right and justice, humanity and peace. The decision will be made according to her understanding of these questions as questions coming from God, and according to the answers she will give.

THE CHURCH AS A WHOLE

The church must discipline itself to think of itself as a whole and not as separate isolated units. Our fragmented mentality has made us incapable of acting as a whole. This fragmented mentality was vividly demonstrated in South Africa when a mining company, moving to a new compound, undertook to put up new churches for the different denominations represented among the miners. They put up seventeen churches, all exactly the same pattern, on the same street, eight on one side of the street and nine on the other, and dedicated them all at once. After the dedication the congregation broke up into their seventeen varieties. That brood of seventeen churches is the off-spring of our western denominationalism with its separatist mentality. That must cease. As someone has said, "If the church doesn't unite and unite soon, there will soon be no church to unite." E. Stanley Jones in *Is the Kingdom of God Realism?*; Abingdon-Cokesbury Press.

Archbishop Frederick Temple was said to be a "rugged and hesitant preacher. But after hearing a sermon of his, F. W. H. Myers wrote these lines:

"For as he spake I knew that God was near,
Perfecting still the immemorial plan;
And once in Jewry and for ever here
Loves as he loved and ends what he began."

Women's Work in Wartime

by Frank H. Ballard of London

SOME people, if they ask themselves to write on so large a subject would begin by telling what women have done and may still do to forward the war effort. And one of these days a very remarkable story will be told of how women have not only trained as nurses and equipped themselves to take the place of men in business and government offices but gone to the factories, to the fields and even into the fighting services where they are rendering services which might have shocked some of their Victorian grandmothers.

My concern here is not with that almost boundless theme. As a minister of religion, I am still more concerned with the moral and spiritual life of the nation and I am convinced that here also women have a most important contribution to make.

It may be wise to start with the past and even to go as far back as the New Testament. Acts 16, gives a brief account of one of the most important events in the history of Europe. It begins by outlining the early stages of St. Paul's second missionary journey. It proceeds to tell how at Troas, not far from the Gallipoli Peninsula, the Apostle had a vision in the night and heard the call that caused him to plant the standard of the Lord in Macedonia. There was no fanfare of trumpets when that little group of men first put foot upon European soil. There were no reporters to flash the news from continent to continent. Like most of the really important events it happened almost unnoticed. Yet the message those men were bringing was to revolutionize every European country, to start a movement which was to outlast every empire and kingdom built by the force or wit of men.

We picture the apostle and his friends making their way to Philippi which was then a thriving military colony, trying to become a Rome in miniature. Paul was proud of his Roman citizenship and doubtless found much in the city to interest him. But he was essentially a Jew and when the Sabbath came he sought in vain for a Jewish synagogue. The only thing he could discover was a *Proseuche*—a little place outside the city where the few Jewish residents resorted for prayer. And there he found only a few women, one of whom was Lydia, a purple seller of Thydtira. Paul



Frank H. Ballard

immediately expounded his Gospel and won converts including Lydia whose "heart the Lord opened."

Thus, so far as we know, the first congregation on European soil to listen to the Gospel message was a congregation of women. The first convert was a woman. The first to offer hospitality to Christian preachers was a woman. And the following verses tell us that the next person in Europe to perceive that the travelers were servants of God and teachers of "the way of salvation" was a certain damsel possessed with a spirit of divination."

Have you ever noticed what an important part was played by women in the Gospel story? The first news of a coming Messiah came from the lips of the aged Elizabeth. One of the first to recognize the future greatness of the babe Jesus was the prophetess Anna. Some of the most priceless words of the New Testament were spoken by Christ to a working woman by Sychar's well and her repetition of those words brought a whole village to Him. It was Mary of Bethany who was the first, or one of the first, to announce the fact of the Resurrection and it was she who directed incredulous disciples to an empty tomb. There were plenty of women in the early church. It was to the house of a woman that Peter went after his escape from prison. The four daughters of Philip, the evangelist, remind us that prophetic gifts were not an exclusively masculine privilege. Timothy was the devoted attendant of Paul, but next to the inspiring influence of that dynamic personality, he owed most to "the unfeigned faith" of his grandmother, Lois, and his mother, Eunice. Apollos was one of the most eloquent preachers of the church, but he owed his knowledge of Christianity largely to

a remarkable woman named Priscilla. And time would fail to tell of Damaris, Euodias, Syntyche, Phoebe and the rest whose names are inscribed in the earliest records.

This is all the more remarkable when we remember the general attitude of antiquity to women. Throughout the Roman Empire, the status of women was decidedly inferior to men—and still is in most Eastern countries. Even amongst the Jews, women were not allowed to mingle with their husbands, fathers and sons in worship, but sat apart in a court of their own. They were not allowed to draw near to the altar or to hold office in the synagogue or to receive much education. A Rabbi was not expected to recognize a woman in the street, even though she were his wife. It was said that it were better the Law had been burned than that it should have been delivered to a woman. And amongst the prayers said by the pious Jew was one that ran like this: "O Lord God, I thank Thee that Thou has not made me a woman." It was not until the dawn of Christianity that woman began to take her place as the equal and colleague of man.

Women Spread the Christian Faith

And in the subsequent spread of the faith, woman has played an important role. It was the marriage of King Ethelbert of Kent to Bertha, a Christian princess of France that prepared the way for missionaries to this country. It was the marriage of their daughter, to Edwin, King of Northumbria, that prepared the way for missionaries to the north. One of the most important turning points in the early history of the faith in England was the Council of Whitby. Oswin was the king who presided at the council and gave verdicts of far-reaching importance, but it was his queen Eanflesa who led him to the decision.

Queen Anne was so influenced by the ladies of her court that it was said that "the insolence of one waiting woman and the cunning of another changed the fortunes of Europe." Much more might it be said that the faith and constancy of individual women have been used by God to shape the moral and spiritual progress of the nations.

Why do I repeat these things here? Because we live in one of the most critical and one of the most perilous periods in history. I am not thinking of the critical military situation, though

one hardly dares to imagine what would happen if this war were lost. It is a perilous time for millions of young people who are to be the makers of the new world. War is always a disturbing experience but especially now when it takes immature boys and girls from the protection of home and local influences and plunges them into a sea of temptation. What I saw in the last war has caused me to say many a warning word—especially to lads leaving the homeland and going out to foreign parts.

Dare I tell how once in Salonika I received a letter from home asking me to call upon a lad in the hospital? I found him eventually in a venereal hospital. It was not an easy interview. It was not an easy task afterwards to write home to decent church folk and tell them of my visit. I cannot bring myself to tell of some of the things I saw in Egypt and especially in Alexandria but they made me feel that the dangers of the Base, to men who are uncertain in conviction or who are inadequately disciplined in a moral sense may be worse than the dangers of battle. For there is hope for the man who is wounded and there is something glorious about the death of one who falls before the enemy fighting for that which he loves more than life itself. But there is nothing but shame for those who fall morally with minds infected and possibly bodies marred for life. Don't imagine that I want to sit in judgment upon these lads. I know too well the monotony of their lives, sometimes, the despair that takes possession of them. I have felt hot indignant things about those who thrust temptations in their way. A chaplain is likely to be overwhelmed not so much by censoriousness as by a deep compassion and by a terrible sense of his own impotence. He may say a word here and there. He may bring some interests into boring days, but he feels the best he can do is next to nothing.

Women and girls can do more, infinitely more. If bad women cause many moral casualties, good women can cause many to stand and can raise again many who in the moment of weakness permit themselves to fall. They can do much by their friendship, their modesty and frankness with the men they meet at home and by their letters to the lads overseas. I need not appeal in a publication like this for loyalty to those who are absent. But if I were writing in some journals, I should tell of the distress I have known by reports of unfaithfulness coming from neighbors—possibly too talkative neighbors—to men far from their families. There was one man who had been a Salvation Army officer in civilian life who asked

for leave to go home and spoke aloud of what he would do to the wife who was reported to be unfaithful to him.

Postwar Testing

That is not all. Sooner or later the war will be over and we are all looking forward to the day when the lads are welcomed home. But I sometimes wonder if that will not be a greater testing time than the war itself. A largely destroyed civilization will have to be rebuilt and different people will have different ideas as to how it should be done. Some will insist upon national and some upon sectional privileges and profits. There will be millions of men and women to be fitted into business and industrial life again and many will play for their own hand and not for the public good. The national unity that we enjoy now will be menaced then unless we have much more charity and wisdom than we had after the last war. It is questionable if we can endure the period of reconstruction unless a spiritual revival lifts us on to a higher plane.

How can such a revival be achieved?

I doubt if it will come from our national leaders—though, there are men and women in high places who speak as though they have seen a new vision. I doubt if it will come from the present leaders of religion though here again, while some seem to be absorbed in secondary and even trivial matters, others are speaking with prophetic power.

May it not be that the revival will come through the instrumentality of women?

I am not thinking of women's movements as so many thought of them early in the century. It was assumed then that if only women organized themselves and secured the vote and went into public life, even into Parliament, that all abuses would be swept away. Those expectations have not been realized. I am not and never have been opposed to such public activities, though one has always felt that in seeking official positions, real power might be surrendered. Woman's greatest influence always has been and probably always will be personal. The opportunities are as great today as they ever were. In the re-ordering of England and Europe, in the straightening out of the tangled shreds of our social life, the opportunities will be immense. If only the women of our churches and of this country and of other countries will keep the lamp of faith alight, if they will maintain the ministry of prayer, and show in their own lives the excellence of Christian values; if they will insist that life is the supreme wealth and that happiness comes through Godliness and that abiding good is far bet-

ter than passing pleasure, then we need fear neither the war nor the postwar reconstruction. "England's greatest need," it used to be said, "is a godlier race of mothers." It will not be possible after this holocaust for all women to be mothers, but England's greatest need is and will always be a godlier race of women. I have no doubt it is America's greatest need likewise.

SLIGHTLY EXAGGERATED

Dr. A. C. Dixon wrote the following letter to a New York newspaper. "There has gone the rounds of the press a story that on the last evening of my pastorate at Hanson Place Church, Borough of Brooklyn, New York, several women in the crowd fainted, and in the absence of all other vessels, a watering-pot was used in passing the refreshing and reviving fluid to the fainthearts. There is not a particle of truth in the story. No one fainted, and of course no watering-pot was used. I preached that evening on the text, 'Whosoever will, let him take the water of life freely.' And I imagine that some drunken or idiotic reporter appeared on the outskirts of the crowd while I was urging the people to take the water of life as a gift. Mr. Sankey was sitting on the platform, and I said, 'We will begin at Mr. Sankey and take in the whole crowd, including the man on the remotest seat in the gallery.' The reporter must have caught that sentence, and took it for granted that I was passing water to the fainting crowd, and, being used to drinking from a watering-pot or some such vessel himself, he naturally thought that we were using the same. The whole thing is so ludicrous that it will do for a Blue Monday story in the *Homiletic Review*. And yet we sometimes believe what we see in the daily papers!"

JAPANESE EXECUTE THAILAND CHRISTIANS

Stockholm (By Wireless)—A clergyman and several women, all native Christians, have been executed in Thailand by the Japanese on charges of communicating with the enemy and spying against Japan, according to a report prepared for the Danish Missionary Society.

Prior to their execution, the report declared, the accused were urged to abjure the Christian faith. They all refused and died "with God's name on their lips."

Straight From the Bible

by Ross L. Holman

In this article a layman with much experience in teaching in the church school states his conviction: direct Bible teaching has merits many times overlooked. Not all of the article is complimentary of the "quarterlies." We suggest that our readers keep in mind declining Sunday school attendance as they read it.

I AM old-fashioned enough to believe that the purpose of the Bible school is to teach the Bible. I have taught Sunday school classes for twelve years and find the lack of Bible knowledge on the part of the average pupil is appalling. I use the word "appalling" because I can't think of a more soothing term to adequately express my feelings on the subject. The average student of today goes from the cradle roll to the Bible class practically unscathed as far as any scriptural knowledge is concerned.

My experience in teaching has been connected mostly with teen-age groups, and I find this condition prevails with children from the wealthiest and most cultured homes as well as those in poverty-ridden country districts. I have often wondered why many of our quarterlies are called Bible School literature unless it is because there is no Bible to them. They cover everything else from good table manners to studies in the life of the goldfish.

In one small town church in the mid-south I was given a class of ten to twelve-year-old girls and boys. It had dwindled from a peak of fifteen down to a faithful three. One of my jobs was to get the errant youngsters back. After making a number of visits to the homes, talking with parents, and writing the absentees letters showing my interest in their presence, I worked the regular attendance back to twelve. But, to save my life, I couldn't get them interested in the quarterly to which I had been assigned. In fact, I couldn't get much sense out of it myself.

I finally ignored the literature and started telling stories direct from the big book itself. Now, those of you who think the interest of the average Bible School class can't be held except through baseball discussion, or the latest movie scream, get ready for a surprise. Both interest and attendance picked up. New pupils on whom I had never called enrolled. The course attracted so much attention I ran into the problem of proselyting pupils from other classes in the same Sunday



School. Another teacher in the school, seeing how well the system worked, started a course of Bible story telling in her own class.

Bible New To Them

One reason for this perked-up interest in my own group—a reason I am ashamed to tell—was that for most of the members these Bible incidents were new. A good portion of the boys and girls didn't know who was the first man, had never heard of the flood and didn't know Christ is the Son of God. I began with the story of Creation and related narratives of the Flood, Abraham and Lot, Destruction of Sodom and others. The children interrupted with so many questions I had trouble getting over my completed story within the class period.

Just why so many church school teachers and literature writers seem to

think that Bible stories are too old-fashioned to interest modern boys and girls is puzzling. Why wouldn't a child want to know how this old world on which he is living got started? Why wouldn't a deluge big enough to submerge the whole earth interest him? Why shouldn't the drama of David and Goliath have as much appeal for him as the one about Jack the Giant Killer? And the stories of Jonah and the Whale, Daniel in the Lion's Den, the slave boy who became prime minister of Egypt and saved a world from starvation—but why go further? If a Sunday school teacher can't capture the interest of a child with epochal stories like these he is either not a teacher or the child is not normal. And his opportunity to drive home the great moral lessons these episodes teach is tremendous.

I taught direct from the Bible a few Sundays to give my class a keen appreciation of its value, but later changed over to one of the regular Bible Story Books prepared for children of that age. I never had any trouble getting the pupils to bring them to the class, and it would do any teacher's heart good to see how eagerly they read them. By the time I passed them around one boy's interest had such a good build-up, he read his book through four times before we completed it in class.

A few years later I used a Bible study course with a class of fifteen-year-old boys in a downtown city church. Unlike the other group, these boys all came from wealthy and cultured homes, but their knowledge of the Bible was little better.

At first I used with this class the orthodox Sunday school literature provided for the school. Seeing I was getting nowhere mighty fast I changed over to the Bible course. Unlike the first class, I didn't start with the Bible itself, but got Hurlbut's Story of the Bible and spent a year and a half with it. The boys unanimously voted it the most interesting course they had ever pursued and some of them said they learned more Bible that year and a half than they had absorbed in all their other Bible School years together. I don't take any credit to myself for this beyond the fact that I initiated the course. The Bible stories themselves are entitled to whatever credit the situation allows, and I see no reason why the same enthusiasm for them

shouldn't be aroused in any other class.

I realize, of course, it is easy for a teacher to overrate the interest he thinks his class has in the lesson, but I think my attendance on this course tells its own story. Although the fifteen-year-old boy is a hard one to interest, my attendance during three months of one of the hardest winters on record showed that every one of the pupils on roll was present eleven of fifteen Sundays and more than 90 per cent were present on half the Sundays. **Class Asks For It**

Last year my class consisted of fifteen-year-old boys and girls. A Sunday or so after taking charge of this group I reminded them in a tactful way of how little they and most other groups their age knew about the Bible. I was leading up to a proposition I intended to present about a Bible study course. But to my delight the class beat me to the draw and suggested the course themselves. If I ever before had any doubt about the average boy's or girl's interest in the "old-fashioned" stories of Bible literature that spontaneous request from my class obliterated it for all time to come. They frankly admitted they knew very little about the scripture and insisted they could get nothing out of the ordinary class literature they had been given to study.

I suggested a Bible story book but they insisted on taking the Bible itself and studying it in the class. This made me prouder than ever, but worried me a little as to how I could divide the Bible into 52 lessons to get a reasonably comprehensive course in a year. I saw I couldn't do it but decided to go as far as I could, and was glad we tried the experiment.

We took one to three chapters a Sunday and stuck to Bible stories. We skipped over chapters of genealogies, law-giving, etc. The pupils got a kick out of studying the stories in the scripture's own version. They liked the charm of its language. Take, for instance, its description of man's creation; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" Could such literature fail to register with any class group on earth?

Again, I checked the interest of my pupils by the way they attended. I had twelve on the regular roll who attended throughout the five month's experiment, though others came in later. From January 1 to May 31 there were six pupils out of this twelve who averaged only two Sunday absences each. One didn't miss a single Sunday and others missed only because they were sick. My average was slightly better than 10 per Sunday, though this included two

- THE CHURCH LAWYER -

Minister's Income Tax

by Arthur L. A. Street

IN AN opinion which specifically involved interpretation of Philadelphia's local income tax law, the Pennsylvania Superior Court lately cast an incidental sidelight upon the effect of the federal income tax law upon gratuities received by ministers of the gospel. (*Ross v. City of Philadelphia*, 25 Atl. 2d, 834.)

The court—the second highest state tribunal in Pennsylvania — wrestled with this question: Are voluntary offerings made to a clergyman at marriages, baptisms, funeral services, masses and prayers for the dead "earned income" or "net profit earned" within the meaning of the Philadelphia Income Tax Ordinance?"

Answering the question negatively, the court upset an administrative regulation of the city's receiver of taxes, which defined "earned income" and "net profits earned" as including such gratuities.

However, the court recognized that where voluntary offerings are received

by a clergyman in lieu of a fixed salary or compensation, they may be regarded as taxable income.

Concerning federal income taxes, the court said: "Nor are we persuaded that regulations promulgated by the Commissioner of Internal Revenue as interpretive of the Federal Income Tax . . . are in any way controlling here. The regulation of the Receiver of Taxes for Philadelphia, with which we are dealing in this case, was evidently suggested by the ruling of the Commissioner of Internal Revenue that 'marriage fees, baptismal offerings and sums paid for saying masses for the dead' constitute 'compensation for personal service' within the meaning of the Internal Revenue Act. . . ."

"But neither that regulation, nor any of those cited . . . has, so far as we are aware, been upheld in any judicial decision. It must also be noted that the Federal Act taxes both earned and unearned income from whatever source derived."

or three later additions to the class. After May 31 I was absent from my class two months and the continuity of the record was broken.

I know one teacher who had an adult class which also insisted on taking a course straight from the Bible to see how it would work out. The study became so fascinating both the teacher and class stayed with it five years to get it completed. At the beginning the class enrollment numbered twenty-five and increased beyond that during the course. On completion of the study eighteen of the original twenty-five were still with the class.

While my experience convinces me that a Bible study course of some sort is very important during some part of the pupil's life I don't want to be understood as condemning all graded church school literature or methods of teaching under it. Much of this literature is splendid and well adapted to the

need it is intended to fill. But this doesn't alter the fact that some of our graded quarterlies are the worst conglomeration of thought and brainstorming that ever escaped a proof reader. They are not degrading. They are just senseless, full of empty nothingness and don't arouse any interest in either pupil or teacher.

Probably much of the responsibility for this condition rests with the Sunday schools themselves. The officers do not study their literature critically enough to choose wisely or to demand publication of the kind their classes need. In many cases the quarterlies are excellent for the purpose for which the writers intended them, but do not fit the classes on whom they are imposed. The conditions can be corrected only by a keener sense of responsibility on the part of the Sunday school and closer coordination between them and the publishers.

The Minister's Victory Tax

THIS third article on the minister's income tax supplements the material which appeared in the January and February issues. In the February issue we held out some hope that the Department of Internal Revenue might rule that the church treasurer need not withhold the tax from the minister's and other church employees' salaries. That hope has been dissipated. The ruling has been received. The church treasurer must withhold five per cent of all salaries in excess of twelve dollars per week, fifty-two dollars per month or \$624 per year.

The amount withheld must be remitted with the proper form to the Collector of Internal Revenue for the district not later than thirty days after the end of each quarter of the year. For instance the amount for the first three months of 1943 must be sent together with a report on Form V-1 not later than April 30, 1943.

Each time the minister receives a pay check he should be given a statement which shows the amount withheld and at the end of the year the church treasurer must furnish him with a report of the amount withheld for the entire year. The form has been numbered V-2. In case of change of pastorates the church treasurer shall give the minister such a report on the day that he receives his last pay. The treasurer of the new church which he starts to serve will start the deduction with the first pay day.

The question has arisen regarding the instances in which a minister serves several churches, none of which, individually, pays the minimum Victory tax requirement of \$624. Denominational procedure should be followed here. If the several churches are one parish the tax should be remitted by someone designated to act for that purpose. If the churches are individual parishes sharing the services of a minister and no church pays as much as \$624 no church shall be under obligation to withhold the tax. That does not mean that the minister does not pay it. He then is placed in the same position as a professional man and reports his income annual, paying the Victory tax at the same time he pays his income tax for 1943. That is before March 15, 1944.

March 15, 1944, should also be adjustment time for the tax. The church treasurer has no right to deduct any amount which the minister might claim



as professional expense before he withholds the tax. Most ministers assume their own automobile expense. The cost certainly is deductible as professional expense. March 15, 1944, will make it possible to secure credit for this expense.

The matter of the parsonage is not quite clear. When the minister receives the use of a parsonage he is instructed not to include its value in reporting income for tax purposes. This Victory tax laws provides: "Quarters and sustenance would constitute remuneration unless furnished in the interest and for the convenience of the employer."

We have had no direct ruling on this point but feel it safe to assume that the precedent established in the income law will apply. If, in the case of the Victory tax, the clergyman must add the value of parsonage rental to his income, it confuses the situation. The position of the Catholic clergyman whose table board as well as his parsonage is provided by the church is still more complicated. So, barring specific instructions, we would advise our readers to follow the precedent of the income tax law. It is safe to assume that when a parsonage is furnished a minister it is for the "interest and convenience of the employer." When the parsonage is located several miles from the church this reasoning is certainly liberal.

Postwar Credits

The law provides that the amount paid in Victory tax builds up postwar credit to be returned to the taxpayer at the end of the war. However, where the tax is paid on March 15, 1944, he may elect to take the credit by having it apply on his income tax for 1943 which will be reportable under the current law on March 15, 1944.

The postwar credits are as listed below:

Status	% of Tax Paid	Maximum Credit
Single persons -----	25	\$ 500
Head of family -----	40	1,000
Married persons liv-		

ing together when separate returns are filed -----	40	500
Married persons liv- ing together when only one files ----	40	1,000
Where joint returns are filed -----	40	1,000
For each dependent--	2	100

What the above table means is that a single person is entitled to a postwar credit of twenty-five per cent of the Victory tax which is deducted from his salary or paid by himself; the married person is entitled to a forty per cent postwar credit.

The amount may be permitted to remain with the government for a return after the war; it may be taken to apply on the income tax for 1943 or it is available for credit on any of the following:

1. The amount paid by the taxpayer on premiums for life insurance in force September 1, 1942, upon his own life, that of his wife or dependent.
2. The amount by which the taxpayer reduces his outstanding debts in 1943 below the lowest level between September 1 and December 31, 1942.
3. The amount the taxpayer has invested in United States obligations during the year in excess of his highest holdings of the year preceding. United States securities received by gift, inheritance or otherwise are excluded from such additions.

It is difficult to see how the taxpayer whose Victory tax is withheld by the employer may take credit to apply on the above items. But where there is additional income to report on March 15 it is possible. Every minister will have the additional income to report. The church treasurer cannot deduct for fees and gifts which must be included in income but which come to the clergyman direct. These, up to the amount of the postwar credit, could be used for the purposes above and credit taken and reported.

While the law has been widely publicized we still feel that there will be much confusion in the withholding of the tax. There are church treasurers who are very careless about reports and it will be hard to convince them that it is necessary. They have the habit of making their own laws and business procedures. The law provides very severe penalties for non-compliance. It specifies a fine of not more

(Turn to next page)

I Like My Downtown Office

by Thomas Edward Pennington*

He wanted to get the office away from the home both for convenience to himself and his callers. The results of the move to a business block surpassed his expectations.

THREE years ago I rented a downtown office. There were several contributing factors to my decision, one of which was a challenge which came through the statements of a friend who said, "You preachers would do a lot more good in the world if you were where folks could find you when they want you." Then he went on to explain, "Lots of folks do not like to go to your home and ask to see you alone, and if your office is in the church, strangers do not know which door to enter or where to find you after they get inside."

There were other reasons for my decision, but in the main it was attempted as an experiment. My church is a small one in a little city of 4000 inhabitants. My office is on the main street, about two blocks from the church. It is located on the second floor over one of the well known department stores. This makes it easy to explain where I can be found. On the same floor with my office are the offices of a physician, a chiropractor, a dentist, law offices and an insurance office. So the building is well known.

I was fortunate in finding a room of just about the right size. It is small enough for a comfortable study, and still large enough for committee meetings and other small groups. From my front window I can look out across

the park just across the street.

As an experiment the project has far exceeded all expectations. In the three years the records show that there have been an average of more than 800 office calls per year. This is almost four times as many as were recorded when the office was in the home. These calls, of course, do not represent that many individuals, but the record of 1942 shows that more than 300 individuals made a total of 842 calls.

These callers have come from every church congregation in the community, and many have come from outside the community. It is not unusual for callers to come from a distance of twenty or twenty-five miles. One young couple drove 120 miles for counsel before their marriage. The ceremony was read by their own pastor, but they explained that he had no study or place where they could talk to him alone.

Needless to say, these callers have represented almost all types of human problems. Home troubles, financial difficulties, religious disturbances, moral problems, the liquor problem, and petty crime have all entered the portals of my downtown office. Only one crime of serious nature has been brought to our attention, but there have been dozens of problems that threatened to have even a more harmful effect upon the lives of those involved.

Perhaps the greatest thing that can be said in favor of the downtown office is that it enables the pastor to learn of difficulties before they become serious, and while there is still some chance of a solution. Many is the time in the life of every pastor when he could prevent serious difficulties in the church, or in some home in his church if he knew of the impending trouble in time. Too often these cases become too much involved before the pastor is sought for spiritual guidance. Since coming to the downtown office there have been only about a half-dozen cases that have been brought to our attention that have reached the courts. All but one of these could have been solved had the parties involved sought spiritual advice soon enough.

Some will ask, "Does it not take too

much of the pastor's time to receive all these callers, and worry with all of these problems?" "Where do you find time to study and do your own calling?" another will ask. The answer is that the downtown office encourages regular hours. This same thing can perhaps be said of the church office, but having had both, my vote is in favor of the downtown office in this respect. It is unusual to have a caller before ten o'clock in the morning. Arriving at the office at eight gives two full hours of undisturbed study. Quite often there are no callers at all in the forenoon. Even a poor student can do a lot of studying in four solid hours. In the afternoon I plan to spend the first hour in my office reading my mail, or receiving callers, then to my pastoral calling. Sometimes I return and spend the last hour of the afternoon in the office, at which time I plan and lay out my work for the next day so my time is utilized from the moment I arrive at the office at morning.

My records show that much pastoral calling that was necessary before has become unnecessary now. There have not been quite so many calls on my church field since establishing the downtown office, still there have been twice as many contacts. There were many times before when it was necessary for the pastor to make three or four calls pertaining to some small matter, but now it is possible to call a few people to the office and settle in a half-hour what would otherwise require a whole afternoon of calling. More and more are the members of the church learning to make such arrangements without the pastor's suggestion. The advantage of the downtown office here is that in a town of the size of this one many people are downtown shopping some time during the day. They gladly allow themselves enough extra time to call in the pastor's office if there is occasion for a call.

This makes it possible for the pastor to make greater use of his calling time. The calls he makes are calls that really count for the cause of the kingdom. Many of the chores that are little more than time killers are now solved in a few moments' time in the office.

Then there is the consideration of the people for the pastor's time. In the home office, or in the church of-

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*Minister, Franklin Street Baptist Church, Hutchinson, Minnesota.

The Minister's Victory Tax

(From page 21)

than \$1,000 and not more than one year in prison for non-compliance. It will be a new experience for churches to fit into iron tax molds of the modern state. Perhaps it will be a stimulating one. Time will tell.

As we go to press it looks certain that some form of pay-as-you-go plan will be substituted for the income taxes discussed in this article. If so, some of the detail of these articles may be forgotten but the basic discussion will prove helpful in interpreting a new law. We will keep you informed as to how any new law passed will affect clergymen.

The Twelve Soliloquize

by Louis J. Kovar*

THE TWELVE SOLILOQUIZE is based upon a reproduction of Da Vinci's famous painting, "The Last Supper," and the personal life experience of each apostle with Christ. The great painting is reproduced with living personalities in full costume—wigs, beards, and robes. Proper illumination plays a very important part. The apostles first assume the exact postures and positions around the table, behind drawn curtains, as they are seen in Da Vinci's painting. When it is perfect, the curtains are drawn aside and the apostles hold the exact pose for 30 seconds after which the picture is brought to life—the apostles start speaking the memorized soliloquies without announcements. It is not necessary to hold the picture pose during the speaking, but the apostles remain at the table. When the apostles have finished their soliloquies they resume the original pose and hold it for 30 seconds for a closing and lasting impression. The powerful spiritual and dramatic effect will be lost if there is no curtain.

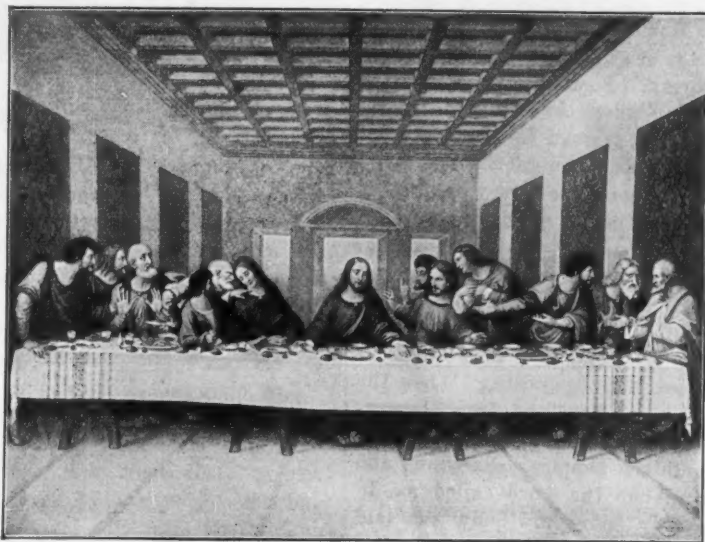
The thirteen characters have the following seating order at the table—from left to right: Nathaniel (Bartholomew), James, the lesser, Andrew, Judas, Peter, John, Jesus, Thomas, James, Philip, Matthew, Thaddeus, and Simon. The following speaking order is suggested: Andrew, Peter, James, Philip, Nathaniel, Thomas, Matthew, James, the lesser, Judas, Simon, Thaddeus, and John. Jesus does not speak. His silent presence should be enough to inspire the service.

Before the pageant is given, an explanation should be made (oral or written) to let the people know that this is a reproduction of Da Vinci's painting. If desirable, a short sermon can be given on the famous painting. It is wise to refrain from announcing the names of the people who play the character parts. The spiritual and dramatic influence will be greater if the personalities are not known.

It takes twenty-five minutes to produce the pageant. Other units may be added to the service (music, candle-lighting, etc.) but do not make it too long. The Communion should be the climax of the entire service.

A very effective touch can be added

*Minister, First Presbyterian Church, Webb City, Missouri. Additional copies, if desired, may be secured from the author.



A Pre-Communion Dramatization of Leonardo Da Vinci's "The Last Supper"

if the Communion elements can be served to the people from the table around which the disciples were seated. A hymn may be sung after the curtain is drawn which will permit the apostles to leave the table and the elements to be arranged thereon.

A good copy of "The Last Supper" by Da Vinci should be secured and studied carefully before attempting to reproduce the costumes and the exact pose of each character.

THE SOLILOQUIES

Thaddeus

I am Thaddeus. However, John in his gospel called me Jude and Matthew and Mark refer to me as Lebbeus. For this reason Biblical scholars often refer to me as the three-named apostle. The Bible doesn't tell much about my work and life for most of my history was lost. I first received my call to follow Jesus at the sea of Tiberias; and I was the eleventh apostle to be chosen by Christ. I wrote the book of Jude and I wrote the "Gospel of Thaddeus," but the latter does not appear in the New Testament. You will recall that I asked the fourth question in our final discourse with Jesus: "Lord, what has happened that Thou art about to manifest Thyself unto us and not unto the world?" Jesus answered, "If a man love me, he will keep my word." I was a missionary in Syria where the king,

Abgar the V, became converted in 50 A. D. He was the first Christian king in all history. As my Master lived and died for me, so I lived and followed him; and when I completed my earthly pilgrimage my body was laid to rest in Beirut.

Andrew

I am Andrew. I was a fisherman on the sea of Galilee until I met John the Baptist. His challenging message and charming personality caused me to follow him until one never-to-be-forgotten day when Jesus appeared upon the scene. John the Baptist said, "Behold the Lamb of God." I knew at once that I had found the Messiah and, with John's permission, I followed Jesus. I was the first apostle to answer the call of Christ. Then I hurried to find my own brother, Simon Peter, and I said to him, "We have found the Messiah." Peter believed and he, too, followed the Master. When Jesus fed the 5000 people I drew his attention to the lad with the five loaves and two fishes. After I was driven out of Jerusalem by the enemies of Christ, I carried the gospel to the cannibals on the southern coast of the Black sea; and I founded the Byzantine Church in Constantinople. I concluded my earthly work when I was crucified on a cross, a martyr for Christ. I gave him all that I had; I

served him with all the talents that I possessed; and I sacrificed my life for his cause; but I received more than I gave.

Simon

I am Simon the Zealot. I belonged to the order of the Zealots in Galilee. In the days of the enrollment we bitterly opposed the threatened increase in taxation, and we made open rebellion against Rome. But one day while I was by the sea of Tiberias, I met Jesus of Nazareth. Something happened to me that day which changed my attitude toward Rome, toward God, and toward my fellow man. It removed my inner tensions and gave me a new balance of life which I never enjoyed before, a peace which passeth all understanding. I recognized in him the hope and answer of all Messianic prophecy. I could not help but follow him because he was the greatest I ever saw. I eagerly became his apostle. When the disciples were dispersed from Jerusalem, I was sent to carry the gospel to the Parthian Empire: Babylon and Persia. When the Lord called me to his heavenly home, my body was laid to rest where I last labored. My life with Christ has been a great joy—I would live for him again.

Peter

I am Simon Peter. I was a fisherman until my brother Andrew brought me to Jesus. When Jesus saw me he said, "Thou shalt be called Cephas," meaning "a rock" or "stone." He called me to follow him and I became his apostle. I am perhaps the best known of the twelve apostles because I was the spokesman for the twelve and I was made the leader of the church in Jerusalem after our Master ascended into heaven. I was impetuous and my impulsive spirit caused me to do and say many things for which I was very sorry. It was I who boasted that I would never forsake Jesus, and then in the face of danger I cursed and denied my Savior thrice before the cock crew. When Jesus asked, "Who do men say that the son of man is?" I made the great confession: "Thou art the Christ, the son of the living God." Jesus answered: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In the garden of Gethsemane, when the mob came after Jesus, I tried to show my loyalty by cutting off the servant's ear; and when Jesus rebuked me, "Put up again thy sword into its place; for all they that take the sword shall perish with the

Minister's Vacation Exchange



FOR some years the vacation exchange has been one of the most appreciated services rendered by this magazine. The demand for its continuance during the war has been made and we are glad to comply. The two items which follow are the first ones to reach us for the new season.

Any clergyman may use this department to aid in making a pleasant and profitable exchange for the vacation weeks. Tell what you have to offer and where you would like to go. Use as few words as possible to tell your story. Be sure to give your address so that no burden of forwarding mail falls on the office of *Church Management*.

And let us have the items as early as possible. The dead line will be the tenth of the month preceding the date

of issue.

Williamson, West Virginia. Methodist church, 700 members, located in the scenic section of West Virginia. Will exchange pulpits and parsonages for a month during midsummer. Because of travel restrictions the exchange should be in a nearby state. Fred B. Wyand, First Methodist Church, Williamson, West Virginia.

Michigan City, Indiana. To ministers of the District of Columbia and nearby Virginia and Maryland. Do you want to spend your vacation in the Dunes area of Michigan, right on the lake? An exchange of pulpits with the First Christian Church of Michigan City is invited for either July or August. The minister here will leave his car and ration card B, and his apartment for the supply minister, asking that the same conditions apply. If an exchange is not possible will supply a pulpit in Washington under the same conditions. Write to A. P. Wilson, 1102 Cedar Street, Michigan City, Indiana.

sword," I fled in shame and terror. But after the resurrection, it was I who first believed that Jesus was risen. On the day of Pentecost the Lord spoke through me and converted 3000 souls. The New Testament contains two books that I wrote: the first and the second epistles of Peter. My earthly labors were brought to an end in 67 A. D. when I was 75 years in age. I died in the city of Rome, crucified as a martyr for Christ. At my own request, I was crucified with my head downward because I felt myself unworthy to resemble the Christ in his death. My life was like the shifting sand until I found the Christ; in him I found my true and sure foundation. I am happy that I followed Jesus for he made me to become a fisher of men.

Nathaniel

I am Nathaniel, but some call me Bartholomew. My first entrance into sacred history is found in my association with Philip who told me that he had found the expected Messiah, Jesus of Nazareth. I replied to Philip, "Can any good thing come out of Nazareth?" But Philip insisted, "Come and see!" I followed him to see the Nazarene. When Jesus saw us coming, he looked upon me and said: "Behold an Israelite indeed, in whom there is no guile." His

very words and countenance pierced me, and I realized that I was standing before the King of Kings. I was surprised that he knew me and I said, "Whence knowest thou me?" Jesus answered and said, "When thou wast under the fig tree I saw thee." My heart leaped within me and I found expression only in these words: "Thou art the son of God; Thou art the king of Israel." I knew within my heart that he was the Christ and that I, Nathaniel, needed the Christ. I followed him as one of the twelve apostles studying at his feet for three years. After he ascended into heaven I labored with other disciples in Jerusalem. Later I went to Pontus and the near-by parts of Armenia where I came into contact with the kings of each country. I, too, became a martyr for Christ. The enemies of Christ tied my hands and my feet, they tied me into a sack, and they cast me into the sea. They destroyed my body, they put an end to my earthly ministry, but they could not destroy my soul which lives today in the mansions of heaven with Christ my Savior.

Thomas

I am Thomas; I am often called the doubting Thomas, or Didymus "The (Turn to page 26)

EIGHTH ANNIVERSARY OF The Upper Room

OBSERVING its eighth anniversary, The Upper Room publishes in its issue for April-May-June a greater quantity of devotional material than ever before. In addition to the regular daily meditations, this issue contains prayers for special occasions, responsive readings for family or other groups, litanies, and a who's who.

Don't miss this spiritual storehouse, designed as an appreciation of the world-wide reception given to The Upper Room for the past eight years by men and women of every evangelical faith.

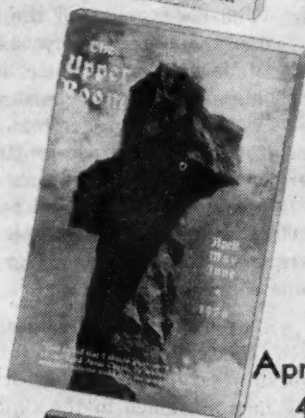
This also is the Easter number, with a special series of meditations appropriate to this sacred season.

Send in your order today to assure early delivery. Ten or more copies on consignment to one address, 5 cents each, postpaid. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Special envelopes for remailing The Upper Room to men in the service, \$1.00 per 100. Send all orders to

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April, 1940
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April, 1941
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April, 1942
1,365,550



April, 1943
1,500,000
(First Printing)

The Twelve Soliloquize

(From page 24)

Twin." Even though I was a man of perplexed faith, my devotion to the Master was very sincere. I well remember when Jesus was being called to Bethany to heal Lazarus how the other apostles objected because they had fear of the council; but I said, "Let us also go that we may die with him." When Jesus was giving his farewell address, I asked him the question, "Lord we know not where Thou goest; how know we the way?" It caused Jesus to reveal his purpose; and he said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." After Jesus was crucified, I separated myself from the other disciples for awhile; and when I returned to the Upper Room they said, "he is risen." I doubted their reports of having seen the risen Lord and I said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." But when I saw him with my own eyes, and when I heard him speak my name, I was convinced and I made the great confession—"My Lord and my God!" In later years I labored in Parthia. I converted the three kings who came from the east bearing the rich gifts of gold and frankincense and myrrh to the Christ-child in Bethlehem. I rejoice today that I believed in the Master and that I gave my service to the King of Kings. I am happy that I followed his admonition, "Be not faithless but believing." I gave my life as a martyr for faith in Jesus Christ and I would gladly do it again."

James

I am James, the son of Zebedee, an elder brother of John. I was a fisherman until Jesus found me and called me to become his apostle. I was called a "son of thunder" in the early days of my ministry because of my impetuous spirit. I recall the day when John and I came to Jesus demanding the chief seats in the Kingdom, but Jesus replied, "Ye know not what ye ask;" and the day we asked for fire to be sent out of heaven to consume the Samaritans, Jesus rebuked us again by saying, "The Son of Man came not to destroy men's lives but to save them." Peter, John, and I formed the inner confident circle of Jesus. We were near Jesus in the garden of Gethsemane; and he took the three of us upon the mountain of transfiguration. After Jesus ascended I labored in Jerusalem and Judea for nearly fifteen years. I was known among my brethren for great Christian zeal. Therefore, when King Herod, Agrippa the I, put forth his

(Turn to page 28)

South State Street's Service Center

by John A. Witmer

CHICAGO'S South State street has changed. The street is still the same. The same cheap restaurants, taverns, shooting galleries, and burlesque theaters line the street for several blocks south of the elevated tracks which hem in the Windy City's shopping district. But the South State street clientele is different. Where drunken bums once shuffled along the pavements young men in khaki and blue uniforms now walk. Every day hundreds of servicemen with a few free hours roam "Whiskey Row" looking for a good time.

The first impression of South State street is that the devil holds a monopoly on the entertainment facilities. Girlie shows vie with liquor dives for the servicemen's time and money. But one sign tells a different story—CHRISTIAN SERVICEMEN'S CENTER. Christ is on "Whiskey Row," too, bidding for the leisure hours of our men in uniform. Christian Servicemen's Center is his answer to the servicemen's search for a good time. Covering two buildings at 642-48 South State street, the Center offers attractive headquarters for Chicago's soldiers and sailors. More than \$40,000 has been spent in buying, remodeling, and furnishing the Center. Its facilities are complete for everything from a pleasant conversation to an active game of ping pong.

A striking window display featuring Gideon Testaments for servicemen and a view of other fellows enjoying themselves is all a stranger needs to urge him through the glass doors of the Center. The doors open on the lounge, a favorite spot. And why shouldn't it be. Modern in appearance, it is filled with huge overstuffed chairs and sofas—a welcome change from barracks furniture. Several desks invite the servicemen to write letters home on free stationery. Christian fellows and girls are always on hand to make the stranger welcome. A large fireplace adds a final cozy touch.

An archway leads from the lounge into the center chapel. Here daily worship services are well attended by the men stationed in the Chicago area. Many of the regular attenders make the chapel headquarters for times of Scripture reading or prayer. The atmosphere is always reverent. Behind the chapel and shut off by a wall of book cases is the library and writing room. Well-lighted and cheery, it is just the place to spend a few hours reading favorite magazines or delving into some of the 2,000 books which line the walls.

Below decks is housed the canteen and the recreation room. In the latter appetites can be whetted with lively sessions at ping pong or shuffleboard. In one corner hangs a punching bag for



Quartet of Christian Sailors at the Mission

the more pugnacious. Checkers, chess, and all kinds of table and party games satisfy the less-actively inclined. Refreshments fresh from Chicago kitchens satisfy appetites created in the game rooms. A bowl of cookies decorates every table, and candy and soft drinks are always on hand anywhere in the Center. The women and girls of the Chicago churches act as cooks, waitresses, and hostesses.

Chicago's Christian Servicemen's Center is open to everyone in uniform regardless of religious beliefs. It is not only a center for Christian servicemen, but also a Christian center for servicemen. It has two principle purposes: to provide a recreation center with a Christian atmosphere for all servicemen, and to provide a missionary center where the men in uniform can be helped with their spiritual problems.

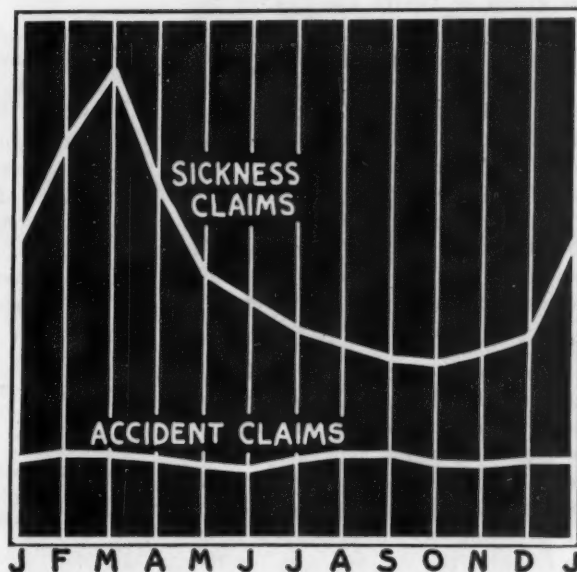
Sponsoring the Christian Servicemen's Center is its next-door neighbor, the Pacific Garden Mission, and the Christian Servicemen's Bureau. A Gospel lighthouse to the down-and-outers who are still plentiful on South State street, the Pacific Garden Mission has felt the need of a center for the new customers of "Whiskey Row" for over a year. Last spring the Christian Servicemen's Bureau joined forces and November 29 the Center was dedicated. The Bureau is an organization of Christian young people from 200 Chicago churches. Now more than 5,000 strong, the members of the Bureau have taken over the complete maintenance of the Center.

The influence of this Center and its program of entertainment and spiritual uplift can be judged by a glance at the register. Many of the men whose names appear there are stationed at the Chicago area army and navy bases such as Navy Pier, Great Lakes, Glenview, the former Stevens and Congress hotels, Fort Sheridan, or Camp Grant. But many others are stationed in camps all over the country. Located near four of the railroad stations which serve Chicago, the Center is visited by many men with a few hours to kill before their train pulls out.

An encouraging number of servicemen have found spiritual help at the Center. During the first month of operation 50 men made decisions to accept Christ as Saviour. One night a private and a lieutenant knelt together to dedicate their lives to Jesus. Every man who enters the Center is urged to take a Testament and to read it regularly. These visible results of the Christian Servicemen's Center more than repay the money and time spent in maintaining the work, but the total results of this ministry among the men in uniform can be recorded only in heaven.

Dangerous Days Ahead

The chart shows how disability from sickness and accident rises in the late winter months.



February and March Are Danger Months

Pneumonia and other diseases are at their peak.

Winter weather increases the accident hazard.

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100-B W. Franklin

Minneapolis, Minn.

Without obligation, tell me how to escape the financial burden of disability as announced in "Church Management" for March, 1943.

NAME

ADDRESS
Street City State

BIRTH DATE
Month Day Year

DENOMINATION

The Twelve Soliloquize

(From page 26)

hand to afflict certain of the church I became the first martyr from the original group of twelve apostles. I was beheaded with a sword, and my death fulfilled Jesus' prophecy when he said, "The cup that I drink ye shall drink." Though I had to pay the extreme penalty, a martyr for Christ, I would do it again. My experiences with Christ were far beyond my former anticipation or imagination; and I anticipate the day when together with all the great Christian host I shall share the greater glories in the mansions of heaven.

Philip

I am Philip, Nathaniel's brother. I came to Bethany to hear John the Baptist, but I met Jesus of Nazareth. He looked upon me and said, "Follow me." I followed Jesus and became his apostle. When I recognized Jesus as the Messiah, my heart leaped within me, and I ran to my own brother, Nathaniel, and brought him to Jesus. My ministry was not so outstanding as that of Peter or John; but I was faithful to my master and I led many to follow the Christ. Before Jesus fed the 5000 he asked me, "Whence are we to buy bread that these may eat?" He said this to prove me for he knew what he would do. When Jesus made his closing address to the disciples it was I who made the request, "Lord show us the Father and it sufficeth us." Jesus replied, "Philip, he that hath seen me hath seen the Father." When Jesus appeared to us on the mount of Olives, he sent me to Phrygia as a missionary and I remained there for the remainder of my life; and when I finished my earthly task, I was buried in Hierapolis. If I had to live my life over, I would follow Jesus again; and I would be even more faithful than I was the first time.

James, The Lesser

I am James the lesser, the son of Alphaeus and Mary. History doesn't tell much about my life as an apostle for most of the things that have been written about my discipleship have been lost. I was called by Jesus to become one of the twelve original apostles; I answered his call and I followed Jesus as a true disciple. My faith in Christ was very great and I remained loyal to my master to the very end. When Jesus was crucified I was discouraged and I thought our experiences with the Messiah were brought to a sad end. But his appearance in the upper room gave me a new faith; and on the day of Pentecost the Holy Spirit gave me power to preach the gospel with great joy and happiness. After Jesus ascended into heaven I labored in the church at Jerusalem, and later I

Boost the Knocker

by Clyde Foushee*

THE chronic knocker of our church had just offered her usual objections to the program submitted by the pastor. In her estimation the whole program was impracticable and was destined to fail. After the meeting closed someone said, "If she doesn't like the way this church is being run she ought to leave it." That is frequently said of people who object to the way their church is being run. But what if all of the knockers in your church did pick up and leave?

"Oh," you say, "A fine church we would have."

But again you are wrong! It is the knocker who keeps the booster from becoming a victim of his own progress. Life in my church would be rather tame if it were not for the knockers, and what is true in my church is probably true in yours.

If we were all boosters, our church would blow up; if we were all knockers, it would dry up. Knockers are necessary evils in every church. They serve as the brakes to check the speed of the over enthusiastic boosters. The church needs to say, "no," as well as it does voices which say, "yes."

The theory which holds that the person who doesn't like the way his church is being run ought to leave it is all wrong. The knocker is one of the greatest assets of any church. He usually goes about finding fault with everything and everybody; he never stands for anything; always against something; he is miserable in his own soul, and is frequently a disagreeable sort of a person to deal with, but he keeps the rest of us on our toes trying to get things done.

The poor, chronic knocker, goes on his way unappreciated, unadmired, unthanked, yet down deep in our hearts,

*Pastor, McLemore Avenue Presbyterian Church, Memphis, Tennessee.

carried the message of salvation to Samaria; but when the persecution drove us out of Palestine I preached the gospel in Egypt. My earthly life was brought to an end as a Christian martyr. I was stoned to death because I preached the gospel of Christ, and my body was laid to rest by the church sanctuary at Jerus.

Matthew

I am Matthew the Publican. My business was to gather taxes for the Roman government in Capernaum. I heard marvelous reports of Jesus and I

we know that his opposition has made us work harder to get things done.

Who keeps the newspaper editor from forgetting that he is a public servant? Who keeps the telephone operators on their toes? Who makes the merchants kind and considerate to their customers? Who keeps the preachers constantly striving to make their sermons more interesting?

The boosters? No! The answer is—the knockers. The boosters may get the credit, but the knockers get the results. Sometime ago the ladies of our church met to discuss the possibilities of arousing a public interest in the need of a new rug for the church. Sister Blank pointed out the need of a new rug, but the good women yawned and went on with their tatting. Nobody was interested in a new rug not until our chronic knocker arrived on the scene and said the whole idea was absurd, uncalled for and was the doings of a group which was trying to put something over on the congregation. A new interest was aroused and now we have a beautiful new rug in the church.

Every worthwhile achievement since the days of Adam has been helped by the knockers. Where there are no knockers there is no opposition, and where there is no opposition there is no struggle, and where there is no struggle there is nothing worthwhile done.

If you don't like the way your church is being run don't leave it. If you are a knocker you may be helping to keep your church on its toes trying to get things done. There is dynamite in every soul, but it must be touched off from the outside, and many times it takes the fire of the chronic knocker to touch it off.

So let us all join in giving the poor, unappreciated and unadmired knocker a boost!

longed for an opportunity to see him. One day as I sat counting the coins before me, a stranger came by and drew my attention. His manner of life and personality moved me deeply. His eyes pierced me through and through. He looked upon me and spoke to me as though he knew me. Then softly, yet urgently, he said, "Follow me." His winsome invitation generated so much confidence in me that I straightway arose and followed him. I knew that he was not a mere man. I followed Jesus during his earthly ministry and then I became a missionary in Palestine. Later

I went to the Ethiopians, the Macedonians, the Syrians, the Persians, the Parthians, and the Medes. I wrote my experiences with Jesus, what he did and taught, into the gospel of Matthew which bears my name. I gave up a good job to follow Jesus, but my life really started when I met and followed him.

John

I am John the beloved apostle of Christ, a brother of James. I was a disciple of John the Baptist until I found one greater than he, "The Lamb of God." I am the youngest of the twelve apostles. In my early life and ministry, Jesus referred to me as a "son of thunder" because of my impulsive character and vehement temper. I was privileged to be one of the three apostles who formed the inner circle of Jesus. I shall never forget the terrible day when Jesus was crucified. The others fled from the Cross, but I stayed; and truly I was rewarded for my loyalty. The master gave his mother to my keeping. On the very night in which Jesus was betrayed, our master served the first Communion Service; and I sat at the right hand of Jesus, leaning upon his breast. Peter and I made the preparations for the first Communion. On the first resurrection morning, it was I who outran Peter to the tomb. Under God's inspiration I wrote the gospel of John, the three epistles of John, and the book of Revelation. The book of Revelation was written from the vision which I received while I was on the isle of Patmos, where I was banished because of my faith in Jesus. As time went on I grew in the Christian graces and the knowledge of Christ and I was no longer called "a son of thunder" but rather an apostle of love. I cherish the title which the New Testament gives me, "The disciple whom Jesus loved." While Peter was the first in leadership among the twelve apostles, I, John, was first in love, first in zeal, and first in depth of thought. The closing years of my life were spent at Ephesus where I gathered and taught many disciples. I was the last of the twelve apostles to bear earthly witness of Christ; and I lived to see the close of the first century before God called me to heaven.

Judas Iscariot

I am Judas Iscariot. I am known in all history as the traitor who sold Jesus for thirty pieces of silver and who betrayed, the Christ with a kiss. I first received my call to be an apostle by the sea of Tiberias. I was always a man of ambitious designs. I followed Jesus not from spiritual motives but rather for personal gain of a sordid nature. I was a man of no mean ability; in

(Turn to page 30)

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A Dramatic Candlelight Service for Maundy Thursday

by Sidney A. Walker*

Not alone is this a beautiful service but it carries the communion of Thursday into the Good Friday and Easter services.

THIS service was arranged for a Maundy Thursday celebration of the holy communion, and while it has in mind the use of an altar, it undoubtedly could be used just as effectively at a table.

The service consists entirely of Bible readings without comment of any kind. If a bulletin is used it might be well to print a note of explanation concerning the symbolism of the candles.

On our altar we have a twenty-four-inch brass cross standing on a base seven and one-half inches high; thus it is well above the candles in use. In this service we place in front of the cross a candle in a tall brass candlestick, and on each side of it we arrange six candles somewhat shorter. The center candle we refer to as the Christ candle, while the others represent the twelve disciples.

Our elders always sit in the chancel

*Minister, First Presbyterian Church, Baker, Oregon.

The Twelve Soliloquize

(From page 29)

fact, I was the treasurer of the apostolic circle and I cherished a hope that when Jesus would establish his earthly kingdom I would receive a prominent position in his political order. As a cloak to my avarice of greed and hypocrisy I pretended to be zealous in my administration. When Mary anointed the feet of Jesus, I protested: "Why was not this ointment sold for 300 shillings, and given to the poor?" I managed to conceal my true motives from the apostles but I could not fool the Christ. He was very patient with me. Once he said, "Have not I chosen you twelve, and one of you is a devil?" Jesus knew my motives; but the other apostles never surmised that I was a traitor until Jesus was forced to give me the sop. Then he said, "What thou doest, do quickly." Satan entered into my heart; I immediately turned my back upon the master and I went out into the night. I sought revenge so I sold Jesus for 30 pieces of silver. I led the mob to the garden of Gethsemane

with the minister during the communion and on this occasion they preceded the pastor into the chancel at the beginning of the service. Two of the elders had been carefully coached as to the lighting of the candles. The service commenced in the usual manner with the call to prayer, the invocation, the confessional sentences (from Psalm 51), the assurance of pardon, and a hymn. At the beginning of the service the elders uncovered the elements and carefully folding the linen cloth placed it at the back of the altar. After the singing of the hymn the celebration began. The minister standing at the lectern, slowly and distinctly read the following scripture:

"Then spake Jesus unto them saying, 'I am the Light of the World (an elder lighted the Christ candle); he that followeth me shall not walk in darkness, but shall have the light of life.'—John 8:12.

where we found Jesus at prayer, and I betrayed him into the hands of the enemy with a kiss. When I kissed Jesus, he called me "friend." His words of love pierced me; my heart sank within me; and my face burned with the guilt of a traitor. My revenge was satisfied but I soon realized my serious mistake—I was a victim of Satan. I was sorry for my mistake but, being a spiritual coward, I refused to go to him for another chance. I knew that he would give me another chance, even as he gave unto Peter, but I played with sin until it consumed me. I cast my pearls before the swine and my tragic end is known to all the world.

CONTRAST

"And it was in winter
When all the world was bare
That God came down to Bethlehem
And found a shelter there.

But it was in springtime
When all was bright and fair
They took our God to Calvary
And let him suffer there."

Charles Grenville Hamilton.

The minister reads:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthew 10:1-4.

(As the minister read the names of the twelve, the two elders alternately lighted the candles. The minister will need to watch that his reading keeps pace with the candlelighting. The elder who lights Judas' candle will need to remember it.)

The reading continues:

¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

Mark 14:12-18.

And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee; take away this

cup from me: nevertheless not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

And again he went away, and prayed, and spake the same words.

And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go; lo, he that betrayeth me is at hand.

¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

¶ And they laid their hands on him, and took him.

And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled.

And they all forsook him, and fled.
Mark 14:32-50.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

He then having received the sop went immediately out: and it was night.

John 13:23-30.

(Judas leaves the supper. As the minister read the thirtieth verse the Judas candle was extinguished.)

And when the hour was come, he sat down, and the twelve apostles with him.

¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper,

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saying, This cup is the new testament in my blood, which is shed for you.

Luke 22: 14, 19-20.

(Here followed the distribution of the bread and wine.)

¶ And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:26.

(An appropriate hymn is sung.)

At the reading of the fiftieth verse the elders extinguished the candles, leaving the Christ candle burning until the congregation had dispersed. In the bulletin the congregation was asked to leave the sanctuary quietly, not visiting with one another as is often done.

This service coming in the middle of the services of Holy Week was extended through Good Friday and into Easter Sunday in the following manner. It is the minister's custom to hold the three-hour service on Good Friday. When that service began at noon those who entered the sanctuary found the lonely Christ candle burning before the cross upon the altar. At the close of the service when the minister began the meditation on the seventh word of the cross this candle was extinguished, symbolizing the death of our Lord. Easter morning as the processional entered singing "Christ the Lord Is Risen Today," the pastor lighted the Christ candle and continued lighting the other candles during the singing of the hymn. The candle of Judas was left unlighted. An elder could do this if the pastor preferred not to.

While building this service the question that arose was, Could it be built around so solemn a service, without destroying the simple beauty of the holy communion as celebrated by the reformed bodies? Ordinarily the answer would be, No. However the Maundy Thursday celebration of the holy communion is not an ordinary communion. A Good Friday celebration or one on Easter Sunday is much the same as any other, but on Maundy Thursday we are not in the presence of Christ upon the cross, we are with him in the upper room and all the influences of that tragic hour swirl around us. We are in the presence of the traitorous heart of Judas, the burning heart of Simon the Rock, the adoring heart of the beloved John, and best of all the desirous heart of our Lord, "with desire have I desired to eat this passover with you." Thinking of the drama in all this brought about this service. It is dramatic and worshipful. It calls for very careful preparation. Reverence must be the keynote. It has great emotional sweep, and we shall use it for the third time this coming Holy Week.

Church Reports on Its Ministry To Service Men

ST. JAMES LUTHERAN CHURCH, Ozone Park, New York, issued a report at the first of the year on its recognition to men in the service. Harry Julius Kreider, the pastor, has sent us a copy of the report. At a cost of \$592 the following gifts were made. For the current year the church is asking \$1000 for extending the service.

Fifty-nine Pocket Service Prayer Books.

One hundred twenty Individual Gospels and 6 New Testaments.

Fifteen Service Kits. (Most boys were supplied by their own folks.)

Two hundred sixty-two Monthly Remembrance Boxes. Contents weigh 5 to 7 pounds. Supplies which filled these boxes: 486 cakes (weight about 1 lb. each), 479 lbs. cookies, 344 large chocolate bars, 478 candy bars, 69 bags peppermints and hard candy, 215 bags salted peanuts, 262 pkgs. chewing gum, 480 pkgs. flavor drops, 198 cans Nescafe (coffee), 332 pkgs. chocolate (drink) powder, 34 pkgs. Easter candy, 236 tubes shaving cream, 225 tubes tooth paste, 164 cans after-shaving talcum. 151 pkgs. razor blades, 21 tooth brushes,

74 styptic pencils, 165 bars toilet soap, 84 bars laundry soap, 524 pkgs. cigarettes. Each box is shared with an average of 10 to 20 comrades. Multiply that by 262, and you'll get something like 4,000 happy occasions.

Sixty-five Christmas books, titled "Strength For Service."

Twenty-two Birthday Cakes. These are personal, with iced lettering on top: "Happy Birthday to—from St. James Church." (Not mailable to our boys overseas.)

One thousand fifty Greeting Cards from members of the Service Men's Committee, for birthday anniversaries, Easter and Christmas.

One thousand eight hundred thirteen Weekly Messages (mimeographed) from the Pastor. The current copy is on the church bulletin board every Sunday.

Four hundred eleven Personal Letters from the Pastor.

In return the church received 366 letters from the boys in service which expressed gratitude, the affection of the parents and the consciousness that the church is close to the hearts of its boys.

Downtown Office

(From page 22)

fic folks are inclined to visit for some time before the purpose of the call is stated and perhaps linger and visit some more after the purpose of the call is finished. In the downtown office it would seem that folks consider it much the same as any other office. They feel free to enter, but they state their purpose at once, their call completed, they are on their way. This is partly because of the consideration of the pastor's time, and partly because most of the office calls are sandwiched between shopping appointments. "I was downtown anyhow, so I took time to come up," is a statement that is heard most every day.

Most every minister who hears of my office wonders if the church pays the rent. In my case it does not. Many churches would do this for their pastor and perhaps my church would also if I asked for it. But I have a small church, and I have not asked them to assume this extra burden. The rent on my office is small. The heat is furnished and I always have a comfortable, warm place to work. Heating an extra room at home would consume quite a percentage of the cost of my office rent.

Aside from this, I find that increased fees have helped to reduce the cost of my office. There is the occasional fee for some service rendered that I would not have otherwise had. Sometimes it is a wedding, sometimes a funeral, and sometimes a fee is left in appreciation for the spiritual guidance that has been rendered. These gifts come mostly from folks outside my parish, or outside the community.

Any pastor who has an office outside the home knows how much it means to the pastor's wife. She can entertain callers without fearing that she will be interrupting the preparation of next Sunday's sermon. Then she does not feel under the obligation of always having the living room tidy and trim lest some fastidious callers pass through on their way to the study. This is quite an item where small children are in the home.

The downtown office is public. A great many ministers have had disturbing experiences because some person lived near the church who had nothing else to do but to watch the callers who entered and left the pastor's study, and make notes of how long they lingered. In the downtown office any fear of this sort of scandal is removed. The office is in a public building. The

corridor is always busy. People are free to come and go much as they would to any other office. While the writer of this article feels that the designing woman, of whom we have heard so much, is in most cases an imaginary character, it must be admitted that occasionally there is the caller whose purposes are not sincere. Such ones are not apt to frequent the downtown office.

My downtown office has afforded a wonderful opportunity to carry on the great work of the kingdom. Dozens of worthwhile contacts have been made that would not have been otherwise. Business men have dropped in for a word of prayer before venturing on some important business transaction; the broken hearted have come for a word of comfort, and have been pointed to the great source of all comfort; the misguided have come seeking the way of life; hardened men of sin have dropped in to say "Hello" and have tarried to listen to the reading of God's word, and to bow for a word of prayer.

Some business men have gotten a new slant on the ministry. It has made me feel more than ever the dignity of my calling. As other professional and business men are opening their offices and shops for the day of toil, they are pleased to see the minister on his way to work also. Perhaps one of the best ways to reach the men of any community is to let them know that the pastor has a task, a man's job, a day's work that must be done in a day. Most men are busy these days. They appreciate the man who is likewise busy. If they see the minister at work through the week they know that his job is not "all Sunday work."

A downtown office might not be practicable in a larger city. Quite likely it would not be in a real small village. But in a little city of four thousand souls, for three years it has worked.

RECOGNITION

When Christ went up to Calvary,
His crown upon his head,
Each tree unto its fellow-tree
In awful silence said:
"Behold the gardener is he
Of Eden and Gethsemane."

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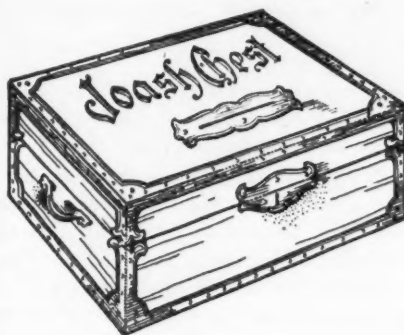


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No. 275

There has been an urgent demand for a larger offering box for Lenten season at a price lower than the boxes now on the market. In response to this demand we have manufactured a new box. This box is size $2\frac{1}{2} \times 1\frac{1}{2}$ inches, and will hold at least \$12.00 in nickels, dimes, quarters and halves.

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Mailing cartons for Lenten Box No. 275, 2 cents each; \$1.75 per 100.

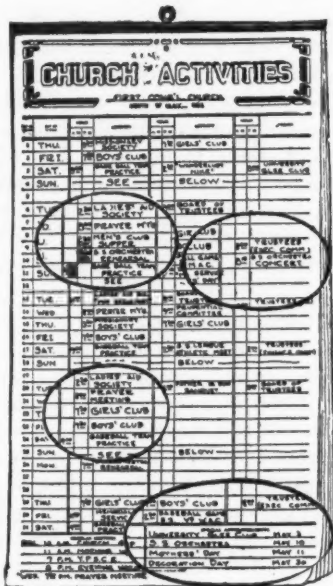


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The Eyes of Jesus

by LeRoy Deininger*

And Jesus "looked."—Mark 10:23.

A NUMBER of years ago, Principal L. P. Jacks made a clear diagnosis of the ills of Christianity when he wrote of "the Lost Radiance of the Christian Religion." The pressing spiritual and moral demands of these tragic war years have again exhibited the poverty of many lives. Most of us need to recapture a "lost radiance" and a firsthand experience of Christ that has reality, warmth and power.

Some years ago an insight came to us that has served to make Jesus more real and that has helped us forward to deeper spiritual intimacy with him. This discovery came by way of that golden book, "The Jesus of History" by Dr. T. R. Glover. This sermon is an attempt to share this insight with the hope that it may be helpful to others.

In trying to reconstruct the personality of Jesus from the data of the Gospels, Dr. Glover points out that the biographers of Jesus make no mention of his physical appearance. He then adds: "In view of this reticence, it is rather remarkable how often the Gospels refer to Jesus 'looking.' The 'look' seems to come into the story naturally without the writers noticing it and we touch there a certain reminiscence of eye-witnesses."

This suggestion sent us eagerly to a fresh study of the Gospels. It was amazing how many references to the eyes of Jesus one could find. The passages helped us a long way toward painting an authentic portrait of the master. We found in them unsuspected revelations of the character of Jesus.

I

First of all, these allusions to Jesus "looking" are resplendent in revelations of strength in his character. Artists have often overdrawn the gentle, easy-going nature of our Lord. As we look into the eyes of the master, our chief impression is one of courage and virility.

See the flame in the eyes of Jesus as he "looked round about with anger" upon those in the synagogue who tried to hinder him from healing a withered hand on the Sabbath. When Peter censured Jesus for speaking of the cross, what followed is thus recorded: "when he had turned about and 'looked' on his disciples, he rebuked Peter." No

doubt there was rebuke enough in the "look" which Peter received. Words were hardly necessary.

'Twas not only the whips that drove forth the merchants and money-changers from the temple. It was also the indignation burning in those eyes. What strength we see in the face of Jesus as Luke writes: "He steadfastly set his face to go to Jerusalem." Mark records the awe of the disciples as Jesus went before them to his death: "and they were amazed; and they that followed were afraid!"

When Jesus "looked" at men, they felt that he was reading them like a book. "He knew what was in man." Peter, coming into that presence, cried, "Depart from me for I am a sinful man, O Lord." Zaccheus, climbing down out of his tree, welcomes Jesus gladly. But he had not been with Jesus long before he began to say, "If I have wronged anyone . . ." What a charming exaggeration we hear from the lips of the Samaritan woman after she had met that searching gaze: "He told me all I ever did." Sinful men and women could not meet that steady gaze without becoming spiritually disturbed.

The face of Jesus haunted John to his dying day. Was he not thinking of the eyes of Jesus alight with anger at some great wrong when he wrote of "one like unto the son of man whose eyes were as flames of fire?" Was not the face of Jesus in his mind in these lines: "And I saw a great white throne, and him that sat upon it, from whose face the earth and heaven fled away; and there was found no place for them?"

There are other passages in the Gospels that bear out this picture of the virile Christ. Some of those who met him face to face compared him with the strongest and most courageous men the Hebrew race had produced. When Jesus asked his disciples what men were saying about him, they said, "Some say you are John the Baptist. Others say you are Elijah. Still others say you are Jeremiah."

Our age needs to look into that strong face and into those piercing eyes. We are too complacent about wrong and injustice. We need to see that "the face of the Lord is against them that do evil." Our very sufferings in these days are evidence that God's moral law still stands. This is still the

kind of a world where men reap what they sow and where sin cannot be committed with impunity. All of that is bitter medicine to a generation which, as someone says, "is in danger of trying to make God an indulgent grandmother." Those artists are right who are trying to substitute virility for sentimentality in the portraits of Jesus. Rex Boudy speaks for us when he sings:

"Give us a virile Christ for these rough days!

You painters, sculptors, show us the warrior bold;

And you who turn mere words to gleaming gold,

Too long your lips have sounded in the praise

Of patience and humility. Our ways Have parted from the quietude of old; We need a man of strength with us to hold

The very breach of death without amaze.

Did He not scourge from temple courts the thieves?

And make the arch-fiend's self again to fall?

And blast the fig-tree that was only leaves?

Did He not bear the greatest pain of all,

Silent, upon the cross of Calvary?"

II

Consider also the elements of kindness, sympathy and inspiration disclosed in the eyes of Jesus. When the rich young ruler came to the master, we read: "And Jesus beholding him, loved him." In those eyes the young man found not only that which made him dissatisfied with his past but also that which invited and inspired him to better things. Who can plumb the depths of sorrow and of warning that were mirrored in our Lord's eyes as the young ruler turned away and Jesus "looked round about and said, 'How hardly shall they that have riches enter into the Kingdom of God?'"

John records that when Andrew brought Peter to Jesus, it was one of those unforgettable "looks" from the master's eyes that won him. "Jesus gazed at him and said: 'Thou art Simon . . . thou shalt be called Peter.'" After Peter had so blasphemously denied his Lord in the high priest's palace, "the Lord turned and 'looked' on Peter." Peter saw condemnation in that gaze but he saw vastly more. He saw pathos and sympathy. That "look" loosed a flood of tears of genuine repentance and inspired a real reformation. Mrs.

*Minister, North Hill Evangelical Church, Akron, Ohio.

Browning puts it well in her verse, "The Meaning of the Look:"

"I think that look of Christ might seem to say—

'Thou Peter!—art thou then a common stone

Which I at last must break my heart upon,

For all God's charge to His high angels may

Guard my foot better? Did I yesterday Wash thy feet beloved, that they should run

Quick to deny me 'neath the morning sun?

And do thy kisses, like the rest, betray?

The cock crows coldly. Go, and manifest

A late contrition, but no bootless fear! For when thy final need is dreariest,

Thou shalt not be denied, as I am here—

My voice, to God and angels, must attest,

'Because I know this man, let him be clear'."

It requires no unusual imagination to see the sorrow, pity and tender, wooing love in his eyes as Jesus looked upon Jerusalem from a prominence without the city and wept for his wilful and disobedient countrymen. Mark the compassion of his words: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not."

In these days of war, with the attendant hunger, suffering and destitution, we must not forget with what compassion Jesus looked on the shepherdless multitude that followed him into the wilderness. Who has not wished he could have "seen his kind 'look' when he said, 'Let the little ones come unto me'?" Again and again, as Jesus prays to his heavenly father, we find described what must have been a characteristic gesture. "He 'looked' up into heaven." What a "look" of faith and hope that must have been.

Is it not true that such a study of the Gospels makes Christ more real to us? It will help us in our moral battles to hang a clear and winsome portrait to hang a clear and winsome portrait of Jesus in the gallery of our mind. To feel his eyes upon us in our moments of decision—ah!—there would be moral power in that.

There is a story of a mother who visited her son at college and found upon the walls of his room some pictures of a questionable nature. She offered no direct rebuke but on her return home sent to the youth a copy of Hofmann's "Boy Christ." When next she visited her son's room, the picture of Christ was on the wall but the others were gone. In answer to the question in his mother's eyes, the son said, "They didn't fit in with him, mother."

In his sermon, "The Essence of Christmas,"* Dr. Harry Emerson Fos-

(Turn to page 37)

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Dedication of a Service Record Book

Some churches have provided themselves with books for recording the records of the men and women who have gone into the nation's service. The First Congregational Church, Muskegon, Michigan, is one. Recently the "memorial record" was properly dedicated with the following service. It will serve as a good pattern to other churches which have such a project. Samuel N. Oliver is the minister of the church.

The Minister:

Dearly beloved, we are here gathered to acknowledge our participation in a global war and to commend to the care and keeping of God those of our number who have been called by our country to participate in the great conflict, the outcome of which will determine the spiritual as well as the physical status of all peoples for years to come. A committee appointed by the Prudential Board was charged with the duty of preparing a suitable remembrance whereby the name of each person might be inscribed together with a complete record of his advancement and services.

Mr. George Manning, president of the church, will present the memorial and read the names inscribed therein.

The President:

This memorial containing the names and records of the persons from The First Congregational Church of Muskegon, Michigan, who were called to the service of their country in the Second World War is given by the members of the church in loving appreciation of the service of those whose names appear herein. The names are as follows:

(Here the names were read aloud.)

SCRIPTURAL STATEMENTS OF FAITH

Minister:

The memorial of virtue is immortal: Because it is known with God and with men.

When it is present, men take example at it;

And when it is gone, they desire it: It weareth a crown, and triumpheth forever,

Having gotten the victory, striving for undefiled rewards.

People:

Wait on the Lord:

Be of good courage, and he shall strengthen thine heart:

Wait, I say, on the Lord.

Minister:

The Lord is good unto them that wait for Him, to the soul that seeketh Him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

For the Lord will not cast off forever; But though he cause grief, yet will He have compassion

According to the multitude of His mercies.

People:

In Thee do I trust, O Lord:

Thou art my God, my times are in Thy hand.

Minister:

God is our refuge and strength.

A very present help in trouble,

Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea.

People:

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

Trust ye in the Lord forever, for in the Lord is everlasting strength.

Minister:

Unto Thee, O Lord, do I lift up my soul.

Lead me in Thy truth, and teach me;

Lead me in Thy truth, and teach me:

On Thee do I wait all the day.

People:

Our help is in the name of the Lord, Who made heaven and earth.

The Minister:

The following statement appears on the dedicatory page of the memorial:

To the persons from our church who have answered the call of their country to defend and extend the principles of truth, justice and liberty for all mankind we dedicate this memorial record. While we take this means to honor them, we believe that the presence of such a memorial in the sanctuary will serve to deepen our devotion to the principles which they have gone forth to defend. We pray that under the leadership and inspiration of God and through the service and sacrifice of all who are united in this great cause there shall be a new birth of freedom for all peoples, and that by our increased devotion we shall match their courage, skill and sacrifice with labor, loyalty and faith; and thus hasten the time when the purposes of God shall be realized on earth through the cooperation and good will of mankind.

Response by the People:

We, the people of The First Congregational Church of Muskegon, Michigan, concur in this statement of dedi-

cation and pledge our devotion to the principles here set forth.

Prayer of Dedication:

Almighty God, whose spirit of service, sacrifice and redemption has been revealed in Jesus Christ our Lord, as we come today thus to record the names of those in our homes, church and community who have been called to the service of their country, we commend them to Thy providential guidance and love.

We thank Thee, our Father, that there are those for whom the principles of freedom, truth and the dignity of the human soul are regarded more highly than life itself. We are inspired by the spirit of heroism, endurance and faith of those who have faced the baptism of fire. May they receive also the baptism of the Holy Spirit, in order that their sacrifice may be lifted to the high role of redemption, even as was demonstrated by the Christ of Calvary. And may we who have sent them forth as our representatives, for our protection, for the preservation of those things we hold most dear and for a more abundant life for posterity, support them in their great undertaking by our faith, labor and love.

Do Thou raise up leaders among us, O God, who will consolidate, promote and extend the spiritual and social gains of this great concept and lead us ultimately to a peace based upon justice, righteousness and liberty for all mankind.

And now, O God, as we each lift the name of a boy we love into Thy presence upon the wings of prayer, may we receive the assurance that Thy presence shall go with him, and that Thou wilt bring us peace. Amen.

Hymn of Service:

"O Master, Let Me Walk With Thee"
—vs. 1, 3, 4.

IMITATORS OF GOD

By James Croswell Perkins

1. The wrong kind of imitation. Imitating some child who lisps, stutters, or has some handicap. Imitating older boys and girls or adults who have bad habits.
2. But the right kind of imitation is part of our education, as when we first learn penmanship, sewing, cooking, etc.
3. Watch who imitates you! Watch your habits because younger boys and girls copy them!
4. Who do you imitate? Who are you taking for your pattern and example?
5. "Be ye imitators of God, as dear children" (Ephesians 5:1). Imitate God's kindness, his forgiveness, his love.

The Eyes of Jesus

(From page 35)

dick shows us that the possibility of an inner fellowship with Christ should not seem strange to us. He tells us of a European school teacher who put this legend over the lintel of his door: "Dante, Goethe and Moliere live here." "If that lies within a man's power," Dr. Fosdick continues, "is it strange for one to say, 'To me to live is Christ'?"

Dr. Fosdick concludes this sermon with this revealing story: "Jem Nichols was a boy from the London streets picked up from the mud and given a chance to character by the ministry of Quintin Hogg, a merchant prince who gave his fortune and his service to the boys of the London streets. He was idolized by the lads he had helped. The day they buried him, the street in front of the little church, they say, as far as eyes could see was filled with the bareheaded, motionless, silent crowd, largely made up of the boys he loved. One day a friend met Jem Nichols, going straight in spite of many difficulties, and Jem's explanation of how he did so lay in a photograph of Quintin Hogg he carried with him. 'Whenever I am tempted,' he said, 'I just take it out, and his look is a wonderful help'."

If the photograph of a dead human friend could do that for Jem Nichols what may not a spiritual fellowship with the living Christ do for us?

Thus Hamilton B. Williams writes of "The Eyes of Jesus".†

I found the man talking quietly with village-folk . . . and each one's weal and woe lay in his eyes . . . his eyes were crystal lakes in a purple twilight.

I found the man watching little children play. They'd hedged him in a charmed circle; a flower-wreath crowned his brow. His eyes were a jeweled May-dawn.

I found the man walking with a lame man. They a-weary of the heavy way. But their eyes were lighted of a light upon star-pillared roads.

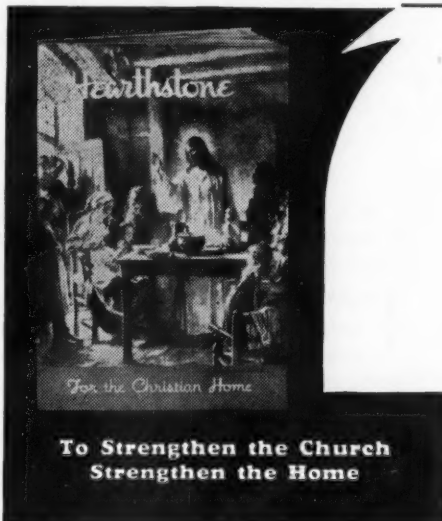
I found the man weeping by his friend's grave side . . . he sleeps, surely he sleeps . . . I wonder what he-who-had-been-in-the-shadow saw in his friend's eyes.

I found the man bending very low as if shame drew him down. And only she beheld the glory of the light of the morning star in his eyes.

I found the man at a temple door. 'Twas not the whips that drove the merchants forth. The eyes of the man were terrible with flame, terrible with tears.

I found the man making clay. The look in his eyes was that which brooded

*Riverside Church Monthly, December, 1930.
†Herald of Gospel Liberty.



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upon the multitudes who groped in darkness at noontide and thought it light.

I found the man climbing his last hill. 'Twas evening and the world was growing dark. But in his eyes was dawnlight's glory . . . from beyond the hill.

I beheld upon the streets today certain ones who looked upon the crowds as comrades look. . . . Perhaps they remembered an ancient dreamer and his dream.

Well, comrades of the roads, this world needs nothing quite so much as his dream.



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Biographical Sermon for March

John Alexander Dowie

by Thomas A. Warner

But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren.—Matthew 23:8.

JOHN ALEXANDER DOWIE was born in Scotland in 1847. He was educated there and then emigrated to Australia. In the 80's he was pastor of the Newtown Congregational Church. Withdrawing from that denomination he organized an independent movement, and then for no other apparent reason than restlessness he came to America.

Dowie went to Chicago in 1890 and located on the South side. Later he purchased a tract of land on the shores of Lake Michigan on which he built a model town, which he called Zion City. It had an official head, a city government a police force and a school system and college.

The title to Zion City was vested in Dowie. The land was not sold, but lots were leased for 1,100 years, but the title thereto remained vested in Dowie. Shares were sold in the various industries of the city, but these industries remained under the control of Dowie.

The first tabernacle was a barn-like structure seating 7,000. Later a permanent structure, costing \$500,000 and seating 16,000 people was erected. The services began at 6:30 every morning. There was a vested choir of 300, and the services were spectacular and impressive.

The movement reached its climax in 1903. On October 11 eight special trains left Zion City to invade New York. For months the crusade had been prepared for. Dowie took with him 3,500 workers who canvassed the city again and again. Through extensive advertising, and the efforts of the personal workers immense audiences were gathered. Through the magnetic speech of Dowie and the singing of a choir of 500 many were induced to "flee from the wrath to come." But the results were not permanent.

Dowie's prestige over his disciples was lost in 1906, when there was a revolt in Zion City. He died March 9, 1907.

The Christian Catholic Church, as Dowie called his organization, had some commendable features. He taught his followers the value of prayer. The duty of cheerful systematic giving. The necessity of a thorough reformation in the lives of the members. He organized the purest city in the world, one in which there were no intoxicants, no

tobacco, no vile language, and no houses of ill-fame.

But Dowie had his faults. One was his vile abuse, another his harsh judgment, another his method of handling money, another his refusal to allow his followers to seek medical help in sickness. This brought the organization into conflict with the law.

Dowie's vital fault was his despotism. He sought to be the supreme arbitrary ruler of his organization, and that led to his downfall.

Wilbur Glen Voliva, son of a Newton, Indiana, farmer, became a preacher at sixteen, and a follower of Dowie. By the time he was thirty-seven he was Dowie's success or overseer.

Although Voliva confined his activities principally to Zion, his fame became nationwide through his periodic forecasts of the end of the world, and his persistent teaching that the world is flat.

Voliva believed a person might reach heaven though holding the world was round, but banished this idea from the Zion school system when no scientist accepted his \$5,000 challenge to prove the Copernican theory.

The church demanded literal construction of the Bible, obedience to the Mosaic law, and total abstinence from liquor, tobacco and drugs. It held that prayer alone healed.

In 1934 Voliva announced that an occasional pork sandwich, or after dinner cigar, would not keep anyone out of heaven. But he warned that he would not tolerate "beer guzzling and whiskey soaking," use of cosmetics, gum chewing, wearing of short skirts or other unseemly conduct.

Voliva was less tolerant with those who contested his authority. When a municipal election went against him, he announced from the pulpit that all who voted for his opponent "will go to hell." These opponents brought about the reorganization of the industrial system of the city.

Voliva died in a Chicago hospital of a heart disorder on October 11, 1942, at the age of seventy-two.

It behooves all would-be leaders to remember the admonition of Jesus, but be not ye called Rabbi: for one is your master, even Christ, and all ye are brethren. There is no place in God's kingdom for fuehrers.

The Irresistible Force

*A Sermon by Daniel K. Poling**

THE irresistible force is that force whose forward motion cannot be stopped. Again, it may be said, it is that force which cannot be held from its goal or kept back from the fulfillment of its purpose. For it, there is no immovable obstacle. It steadily advances. To be sure at times, slower than others. Occasionally, it is compelled to stop, and again to detour. But never do these become permanent conditions. They pertain only for a time.

It may be said that the football back-field player of a strong and successful team, carrying the ball through the line of the opposition and up the field is, in a very inadequate way, descriptive of the irresistible force. The player is slowed down by tacklers. Pressed by his opponents he is compelled to side-step, turn back, cut toward the side line. And though downed along the way he finally crosses the goal because of skill and strength and the help of his teammates. Nothing is permanently able to hold him.

Sometimes things which seem to be irresistible are not. For instance, the march of an army. So it must have appeared to those who at one time faced the power of Alexander the Great, of Caesar, of Napoleon, and of every great military conqueror of the past. History tells the story of their conquests. And history also tells of their end. When Hitler moved against Poland, Norway, Holland, Denmark and France, some people thought the irresistible force had certainly come. They spoke of the onrushing totalitarian forces as "The Wave of the Future." Hitler could not be stopped. But Hitler in spite of his initial strength is now watching the sun of his little day begin to set. He, too, shall go the way of all who "take the sword."

The energy of sin is likewise sweeping and controlling. It takes hold of one in some small, seemingly innocent way. Slowly it increases its hold and at last its grip becomes apparent to the victim as well as to his friends. It strikes body and mind, rendering will and conscience helpless. Soon job is lost and the respect and love of family is gone. Self-respect and ambition fly out like birds from their cage. Many have said and have, instance after instance to substantiate their assertion that sin

is on irresistible force; that there is no end to its resourcefulness and power.

But it is not so. There is no depth too great for rescue. For some it is the physician's care. For others it is the patient sympathy and love of family and friends. Always, it is the redeeming power of Christ's love. Couple this, by Christian faith and prayer, to the powers and abilities of men to save from sin, and no condition is beyond help.

There is a discussion going on among us these days, as to whether we must hate our enemies, in order to win victory. Some think hatred is an irresistible force. That it would take us roughshod over those who oppose us. Any who say, "we must not hate," are called soft and a menace to the war effort. But hatred contrary to the opinion of many, is not an irresistible force. It is not irresistible because it is without benefits. Hatred begets hatred. It leads to greater separation and misunderstanding. It would turn the postwar years into a breeding bed of a future world catastrophe, as happened during the first world war. This, experience teaches, we do not want.

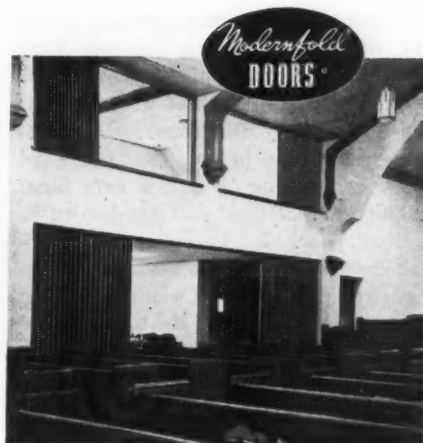
Experience stops hatred dead in its tracks, and what is experience but understanding of the necessities and circumstances of life gained through living.

Saul of Tarsus had a great hatred for the Christians. He persecuted them without mercy even to the extent of death, as in the case of Stephen. He regarded Christianity as a vile imposture. Not being content to harass the Christians of Palestine, he arranged to go to Damascus. We read, "And Saul, yet breathing out threatenings and slaughter against the Disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

And so Saul started for Damascus, having received permission from the ecclesiastical authorities in Jerusalem.

Saul Meets Irresistible Force

It was then that Saul came squarely up against what I have chosen to call the irresistible force, and that, the power of Jesus Christ to draw men unto himself. One cannot conceive of a more difficult subject to win than Saul. He



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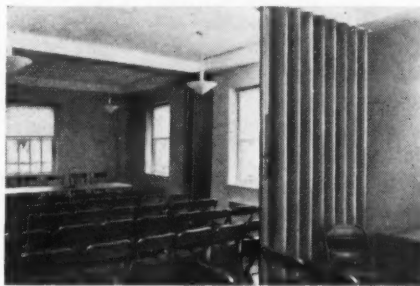


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*Minister, First Presbyterian Church, Wheeling, West Virginia.

was well educated, intellectually proud and of good standing among high authorities. But all this did not matter when he felt the pull of Jesus Christ as he traveled to Damascus.

We are led to believe that our Lord had been working on Saul a long time; so quietly, that Saul had not known it. He had touched Saul's heart through the speech of Stephen, made by that great follower to those who stood about ready to stone him. He had reached him many times through the loyalty of the Christians who suffered martyrdom. In many ways the master had pulled upon Saul's allegiance and Saul had not realized it. Then suddenly, on the Damascus Road, Saul felt the full force of Christ's attractiveness. There the irresistible force took hold upon him and he became a follower of the one whose followers he had persecuted. The mighty Saul of Tarsus could not resist. Nor can any man who is desired by the "King of Kings and Lord of Lords!"

Men and women often wonder whether some dreaded disease is quietly working away in their body preparing for the day when it shall suddenly be detected and pull them into death. Of greater concern should it be to them whether Christ is working within, quietly taking hold upon their heart and mind and will. And this, that the day may come when they shall be aware that He is drawing them to Him with irresistible power.

Why Resist?

And why should anyone want to resist? Saul did not, and who has better reason than he? However, men do. They go for months, and even years, fighting off the pull of the master. They kick against the pricks, and as Christ said to Saul at the time of his conversion, "It is hard to kick against the pricks." Why? The pains of conscience give no rest, and when one becomes aware that Christ is at work upon him, the conscience becomes completely sensitive.

The commentator says it is like being in the position of a plough ox with Jesus holding the pointed stick. One can no more resist Jesus than the ox can resist the driver. The pull of Jesus Christ felt in the lives of men stops hatred even more effectively than the slow processes of experience. It ended the hatred of Saul for the Christians and made him a lifelong and completely devoted follower.

The world needs in this hour and in the post-war period, intelligent, self-sacrificing Christian men and women. Saul who became Paul was just that. We are told that his conversion was a turning point in the history of Christianity. He gave Christianity its universal outlook. And there will be a

Hymn-Sing Boosts Sunday Evening Services

by M. C. Johns*

A HYMN-SING once a month after the evening services. Three Baptist ministers of Philadelphia thought that it might be a good idea and, last April, sent out invitations for the first one. A date was set and the churches in the Allegheny area invited to participate. The plan did not call for a substitute for the Sunday evening service but for a hymn-sing at 9:30 following the regular Sunday evening services. The first sing was scheduled for the Allegheny Avenue Baptist Church. It was made clear that no offering would be taken and that no speeches would be made.

The night arrived and after regular services 250 members from four local churches gathered to sing the hymns of the church, and such was the enthusiasm created there that it was voted to have another hymn-sing the following month in the Frankford Avenue Baptist Church, fourteen blocks farther south in the city, at this service the attendance reached nearly to 300 with two more churches sending small delegations to investigate this meeting before whole-heartedly endorsing the idea.

So month after month the hymn-sing has grown until it is now an institution in Kensington having reached the 700 mark and better in attendance. Now, instead of four churches, fifteen churches of all denominations actively co-operate along with five or six others who are still in the process of investigating the work of the hymn-sing.

It has taken planning, advertising, and work to make it what it is today,

*Minister, Frankford Avenue Baptist Church, Philadelphia, Pennsylvania.

turning point in world history now if sufficient numbers over and above those who are already Christian may become conscious of the pull of Jesus Christ, and yield their lives to Him. Paul was an addition to the followers of Jesus Christ. It is recognized that greater devotion and sacrifice are needed on the part of those who are now standing for Him, but our forces must be strengthened by newcomers. By those upon whose heart and mind and will, Christ has been quietly working undetected. This is the outstanding need of the church today. The old forces are fighting and will continue to fight with renewed energy, but let there be great

but for all that has been put into the plan, much more has come out of it into the life of the community and the individual churches. Some of the results may be listed as these: Larger church attendance at evening services; a greater spirit of cooperation between churches of all denominations; better singing in our own individual services due to men and women having discovered their voices in the singing of the larger group; a strong enthusiasm to bring others into the service in order that they might be touched by the message of Christ in song. We have secured the services of an excellent amplifying system which sends the music ringing down through the streets and into the homes of many hundreds of people who otherwise would never be reached in any other way in spite of their close proximity to the church building.

Many invitations have come to the committee in charge of these meetings to have us come to them with the hymn-sing, for in the words of one pastor, "This thing has revolutionized my evening service, it has put pep and enthusiasm into my people and they come out to church now better than they have in years." The same can be said of many of our churches in this industrialized section of this great city. Our evening services were slipping slowly but surely into the discard, simply because people were not interested in the established form of religion, but the hymn-sing has brought life back to our services for people come anxiously awaiting the 9:30 hour when we begin singing under the direction of Mr. Gilbert Gilmore, music director of the Allegheny Avenue Baptist Church.

numbers of re-inforcement, fresh and well-equipped for the days ahead when the war shall be over, and men shall sit down to establish the Peace. For that time the Church of Jesus Christ must have wisdom and influence. Her weight must be felt by nations and leaders that the principles and teachings of Jesus Christ may light the way to a world order of Christian Brotherhood.

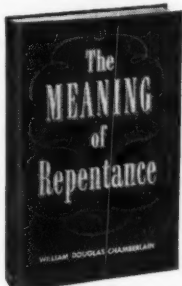
There is much that you may do to help men and women become conscious of the pull of the irresistible force of Jesus Christ. You can think Christ, keeping him in your heart and mind, and turning your thoughts to him many

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You can pray that men and women may become aware that Christ is speaking to them. Prayer may make your Christian desire not only effective about you, but will make it felt in far places. It reaches to God and brings his will on land and sea and in the air. The good which it bestows knows no boundaries or barriers. Let there go up prayers to God that the irresistible pull of Jesus Christ may be felt far and wide, and that vast numbers may respond and follow him. The poet has rightfully said, "More things are wrought by prayer than this world dreams of."

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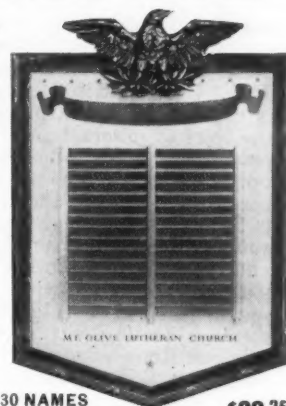
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Books

Theology

Liberal Theology. An Appraisal. Essays in Honor of Eugene William Lyman. David E. Roberts and Henry Pitney Van Dusen, Editors. Charles Scribner's Sons. 284 pages. Price \$2.50.

In a conversation with the reviewer some years ago a friend said of Professor Eugene W. Lyman, "He is the most Christian man I know." This rewarding book of essays by sixteen scholars in honor of Dr. Lyman is a fitting tribute to one highly esteemed by those who have known him as teacher, friend, and liberal Christian.

Part I of this volume consists of an essay on Dr. Lyman's religious philosophy by Walter Marshall Horton. In his usual lucid and readable style, Prof. Horton analyzes the epistemology, metaphysics, Christology, ethics and Eschatology of Dr. Lyman. Here is Liberalism, to be sure, but "not liberalism as described and denounced in much of our current literature."

Part II is entitled The History of Liberal Theology. Seven authors have written articles under this heading, and there is some lack of unity and continuity as might be expected in a volume of this sort. After an illuminating chapter on The Meaning of Liberalism by Dr. W. E. Hocking in which the liberal attitude is defined in terms of freedom, "pleasure in enlarging the lives of others," and "reverence for reverence," there follow discussions by competent authorities on Liberalism as expressed in the Old and New Testaments, in Catholic Thought in England, in Protestantism, in the mystical tradition, and in relation to other religions.

Part III is concerned with The Foundations of Liberal Theology and contains essays dealing with such subjects as Religious Knowledge and Revelation, the Christian Conception of Man, the Significance of Christ, The Scriptures, and The Church. The first chapter in this section, "Two Creeds for Every Church," by W. P. Montague, is particularly thought-provoking. Among the contributors to this part of the book are Henry Sloane Coffin, Henry P. Van Dusen, John C. Bennett, D. C. Macintosh, and William Adams Brown. Dr. Brown concludes the final essays with these words, "Today, a chastened liberalism faces a disillusioned world, and the word that the world wants to hear, more than any other, is a word of hope. May we not trust that in the providence of God it may be given to the liberals of the future to speak that word?"

This volume will have special appeal for persons of liberal religious temper. It is to be hoped that the book will find

a wide reading among those who caricature and condemn liberalism, for here are the essentials of a sane Christian theology for such a time as this.

J. C. P.

The Twofold Power of the Gospel by Clyde V. Hickerson. Abingdon-Cokesbury Press. \$1.50. 164 pages.

These sermons are a clear and convincing presentation of a Christ sufficient for all human needs. The author is at present pastor of the Baptist Temple, San Antonio, Texas. Two other volumes of sermons by this same author have already been given by the reviewers of *Church Management*.

Seven of the ten sermons in this volume have their texts taken from the New Testament. The remaining three sermons are based upon Old Testament passages. The subjects are well phrased. "Our Religion: A Form or a Force?" or "The Marks of the Master" illustrate the manner in which this author has been able to state his theme in a clear and intelligent way. The sermons emphasize the fullness of the gospel. They are pointed to alleviate confusion in the minds of many present-day churchgoers perplexed as to the meaning of Christianity for their lives. Here we find an excellent blending of the individualistic and social applications of the gospel. The author assumes these two points of view are but one gospel. The scriptural quotations are taken from the American Standard Edition of the Revised Bible.

Here are ten sermons which are presented in a courageous and truthful manner. They contain messages from the heart of the Gospel of Jesus Christ.

W. L. L.

Victorious Suffering by Carl A. Glover. Abingdon-Cokesbury Press. \$1. 156 pages.

The author of this volume was educated for the ministry in England, Australia and the United States. He has served people of all kinds of economic life. He spent six months observing native life in Samoa. In 1937 his volume *The Easter Radiance* was honored by the Religious Roundtable of the American Library Association as being one of the fifty best book on religion for that year. Two years later his second book appeared entitled *With the Twelve*.

This book has for its theme the problem of suffering. Why do men suffer? What is God's attitude toward suffering humanity? Has suffering any place in a purposeful universe? How may suffering be molded into something victorious? Such are the questions considered in this book from the point of view of one who has achieved con-

fidence in the goodness of God. The author approaches the problem from a practical rather than a theological point of view. The writer of this volume cannot visualize a world without suffering; he makes convincing argument that life without it would be less desirable.

The book is dedicated to "the gallant company who minister to physical, mental and spiritual needs of those who suffer." Hence we find in this volume a very helpful approach which a minister can make to one suffering from mental or physical ailments.

Here the readers of *Church Management* will find a helpful and intelligent Christian philosophy by which life's pain and sorrow may be triumphantly met.

W. L. L.

The Atonement by Loraine Boettner. Wm. B. Eerdmans Publishing Company. 136 pages. \$1.00.

The author analyzes the doctrine in eight chapters. The last chapter summarizes what the author considers "erroneous theories of the atonement." The author is defining the doctrine of the atonement, examining the satisfaction view of that belief, and summarizing the passages of scripture has done an excellent job of presenting his view. Certainly the doctrine of the atonement is the central truth in the Christian system. Christianity at its minimum involves as the author properly emphasizes (1) acknowledgment of one's sins; (2) sorrow for that sin, and (3) trust in Christ as one's only redeemer from sin. Like Luther who tested all books of the New Testament in value by the number of references to Jesus, our author likewise concludes: "We are not at liberty to call anything 'Christianity' unless it conforms to the system of doctrine that was established by Christ himself."

W. L. L.

Biography

Nathaniel William Taylor, 1786-1858; a Connecticut Liberal by Sidney Earl Mead. University of Chicago Press. 259 pages. \$2.50.

A few years ago a graduate student was speaking to the head of the department in a large university trying to convince him that the topic which the student had selected for his doctoral dissertation should be given approval. As a final point of argument he suggested: "This study should be worthy of publication for it would make an interesting book." "Ah," replied the head of the department, "but you don't seem to understand. A doctoral dissertation is not supposed to be interesting."

Here is a book which belies that
(Turn to page 44)

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New Books

(From page 42)

pronouncement. For Dr. Mead has on the basis of his doctoral dissertation produced a book which is fascinating both as biography and as the history of religious movements in New England during the latter part of the eighteenth century and the first part of the nineteenth.

Back of the study is "the conviction that the history of religious thought cannot be separated from the history of the religious community out of which it springs." (p. vii) The author contends that religious living is the incubator for religious thinking, and that back of every theology there is a theologian who is a human being. The theology which he formulates grows out of his attempt to give reasoned answers to the persistent questions which life has posed for him. To the proving of this contention Dr. Mead has devoted much of his study and his results amply justify his thesis in this respect.

The second contribution of this study is one which will call for considerable revision of thinking on the part of those who hold "the common notion that Dwight, Beecher, and Taylor were the theological heirs of the Edwardian or Consistent Calvinists of the period before the Revolution." (p. viii) Dr. Dean's study reveals the falsity of this point of view and shows quite clearly that it is much more reasonable to suppose that the basis of their thought was a legacy from the Old Calvinists.

However, this might not have interest for the present were it not for a further fact which the study brings to light, namely, that Taylor's work cleared the way for Horace Bushnell and those who gave impetus to the movement for progressive orthodoxy and liberalism in America.

One is amazed as he reads this book to realize how in that day, as in this, practical and political issues were interwoven with the religious. The descriptions given of the ministers' meetings of that day lead one to realize that times have not changed so much after all.

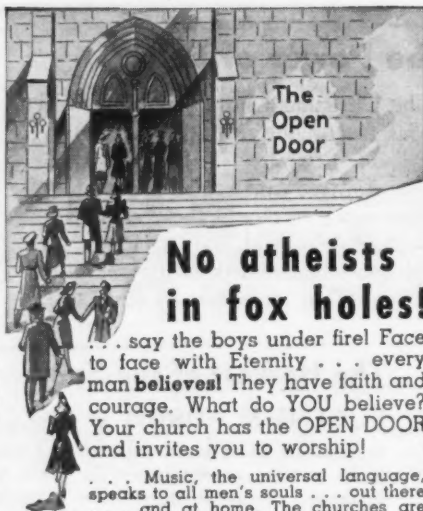
While not a book for bedtime reading, this is one which ministers will do well to own and study. Many present theological problems become clearer in the light of the approach made to them by these men of the late seventeenth century.

I. G. G.

Dr. Rudolph Bolling Teusler; an Adventure in Christianity by Howard Chandler Robbins and George K. MacNaught. Charles Scribner's Sons. 221 pages. \$2.00.

The theme of this book can be briefly stated. Dr. Rudolph Teusler left a successful practice in Virginia to accept the challenge of a post in a mission hospital in Tokyo. His hospital there he discovered was a ramshackle one-room hut with no equipment. At his death he left in the place of that hut St. Luke's International Medical Center one of the first in the world in equipment and organization.

One could not do justice to the book without calling attention to the magnificent Foreword by Joseph C. Grew. American ambassador to Japan, written on December 7, 1941, evidently just a few hours before Pearl Harbor.



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No better text for the biography could be found than his words: "Medicine best exemplifies the fundamental principles of Christianity; it knows no nationality, no politics, no social boundaries; is confined by no religious sect or creed. The spirit of the Good Samaritan is increasingly alive today, exerting its healing influence, rising above prejudice of partisanship or dogma; soothing, blending, uniting in our strife-stricken world." (p. ix)

It comes with special significance that this book which is the life story of an American's great contribution to the life and welfare of Japan should come from the presses now when Japan and the United States are sworn enemies. However, who shall say that its appearance is not most opportune? May we not find here revealed those qualities in American and Japanese life which rightly understood and appreciated may provide the unguent to heal the wounds which will result from the operational process of war?

Hackneyed as is the expression which speaks of an institution as "the lengthened shadow of a man," it never held more true than in the case of Dr. Rudolph Bolling Teusler whose lengthened shadow is St. Luke's International Medical Center. Yet the shadow stretched further than that, for while that center may well be thought of as a monument to the unceasing labors of Dr. Teusler his superior contribution is best described in the words which Bishop Henry St. George Tucker applied to him as "a Great Christian": "The ultimate of Christianity is not simply to make all the nations of the world Christian, but also to Christianize their relations one with another that the peoples of the world may become a brotherhood." (p. xii)

It was to such a purpose that Dr. Teusler dedicated himself. Here is a missionary biography which illustrates the missionary ideal, and provides an example of biography at its best. What more worthwhile reading is there than Christian biography?

I. G. G.

Stewardship

Achieving Results in Church Finance by Boyd M. McKeown, Abingdon-Cokesbury Press. 150 pages. Price Sixty Cents.

Here is a book that should be used in every church. It should be put into the hands of every church officer, and every Sunday school worker. It is truly a book on the program of stewardship. The four chapters of this little book are full of real meat. The first chapter states the basis of the program of stewardship and church finances. He centers the thought of this chapter around the text, "No other foundation is laid." In this chapter is outlined the scope, the motive and the operation of stewardship and a financial program. In the second chapter, "The Personnel Responsible For the Program," the place of both pastor and layman is interestingly discussed. The third chapter covers, "The Content of the Program," ministerial support, local expenses, and the broader program of the church. This chapter offers many suggestions which are helpful.

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A. H. J.

Faithful Also In Much by John E. Simpson, D. D. Fleming H. Revell Company. 96 pages. Price \$1.00.

In these days of crises we need to make a deeper study of stewardship—not only a deeper study but a wider practice. This volume will help everyone who reads it to have a keener conscience concerning the matter of stewardship.

The volume was written by a capable pastor, who has sent forth other volumes regarding stewardship. He divides the book into six chapters. In the first chapter, titled, "A Life Principle" he shows the teaching and practice of stewardship in the Old Testament. He continues this same thing in the second chapter, with a wider range under the heading, "The Historians Tell of Its Workings." In this chapter he continues in the Old Testament. In the third chapter, "The Poets and Prophets Shed Some Light," he shows how the matter of stewardship continued with the Israelites.

The fourth, fifth and sixth chapters are given over to stewardship in the New Testament. He shows the teachings of Jesus on the subject in the fourth and fifth chapters. He gives an exposition of stewardship parables, with fine effect.

The last chapter is on "The Teaching

and Practice of the New Testament Church." He discusses the sacredness of a pledge, prayer and giving, and the tithe in the New Testament church.

A summary of each chapter is given. It is certainly a very worthwhile little book for study, for classes, and for general reading.

A. H. J.

Devotional

Meditations for Days and Seasons by M. K. W. Heicher. Harper & Brothers. 268 pages. \$2.50.

These meditations comprise a book which is not to be read in two or three sittings. There are 365 of them. This fact makes it clear that we have here a collection of day by day devotional suggestions. Each is prefaced by a brief passage of scripture. Then comes the "seed-thought." Of those of which the reviewer has painfully counted the words one extended beyond the four-hundred mark and three did not reach two hundred. A half-dozen others are between these. Probably the average length is about three hundred words.

It cannot be claimed that all of the 365 little sermons measure up to the same standard of excellence. To expect them to do so would be the epitome of foolishness. The average, however, is better than "good." Although the thought is worthy of high respect, the material is on "the lower shelf" and will not inordinately tax the intellect of the reader. It will, however, refresh and stimulate his mind and heart.

The book has a special value for the preacher which should be mentioned even in a brief review. These 365 meditations should be especially effective as mind-starters, as they are from the very nature of their contents full of suggestion. Neither are they long enough to encourage plagiarism. Their wealth of good illustrations adds to their appeal and power.

L. H. C.

Prayers for Times Like These by S. Ralph Harlow. Association Press. 103 pages. Price \$1.25.

In the Foreword to this little volume, the author says that these prayers "are not written for those who never have doubts concerning God's personal interest in our lives," but are such as might "escape from hearts burdened with a sense of the baffling mystery of life and from minds that grapple for a meaning." Many of these prayers express an attitude of "Lord, I believe; he's thou mine unbelief!"

But not all of the hundred prayers in the book are concerned with the conflict between faith and doubt. There are prayers for youth and home, for social righteousness and peace, for sincerity, for the realization of the will of God, and for the Holy City. Two excellent prayer poems conclude the volume.

Here and there are luminous phrases that one will wish to appropriate for his own prayer life. "The flickering flame of a faltering faith," "A forward-looking faith in things that shall abide beyond our earthly years," "Jesus of

the sharing heart,"—these are some examples of the author's mastery of the language of meaningful prayer.

These are prayers which will prove helpful and inspiring to leaders of youth and to all who desire guidance in the difficult art of praying realistically.

Dr. Harlow is Clark Professor of Religion at Smith College and is the author of numerous books for young people.

J. C. P.

Personal Hygiene

Understanding Myself by Roy E. Dickerson. Association Press. 180 pages. Price \$2.00.

While readers of *Church Management* may find much familiar psychology in this volume, these studies are written from a Christian standpoint and many of the topics are presented in an original and arresting manner. "The purpose of the book," says the author, "is to help you have more of the real fun of living, become a finer personality, have a deeper sense of fellowship with the Infinite, and be increasingly creative in everyday living." In over a hundred brief sections packed with illustrative material Mr. Dickerson gives many wise and practical suggestions that should help young people achieve self-knowledge, self-control and emotional maturity. Some of the studies that seem unusually good are Emotional Hot Water, Some Acid Tests of Leadership, Mistaken Limits, Dismiss Undesirable Emotions Promptly, False Book-keeping, This Matter of Being Sensitive and Tension Capacity. There is a healthy emphasis on the importance of living objectively as well as brief, helpful analyses of the deep-seated wishes of youth. The sections under the heading entitled "How to Control Your Conflicts" are among the best in the book and reveal excellent psychological insight. The ability to reduce tensions and to direct the resulting energy into constructive channels is stated to be one of the criteria of Christian living.

This is a good book to place in the hands of young people. Ministers will find it valuable in helping them to a better understanding of modern youth. Here and there is illuminating material for sermons and addresses.

Mr. Dickerson is the author of several books and speaks from a wide experience with such groups as the Y. M. C. A., Boy Scouts, and the Order of De Molay. He is now Executive Secretary of the Cincinnati Social Hygiene Association and is Associate Director, for Education Extension, of the American Institute of Family Relations.

J. C. P.

The Minister's Wife

I Married A Minister. Edited by Mrs. Jesse Bader. Abingdon-Cokesbury Press. 192 pages. \$1.50.

The seventeen chapters of this book are written by the wives of fifteen ministers, the wife of a Rabbi, and the daughter of a minister. They discuss every phase of the life of a minister's wife. The chapter subjects indicate the wide range of interests covered; Portrait of a Minister's Wife. Her Church, Privileges, Spiritual Life, Opportunities,

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THE QUEST FOR PREACHING POWER

by John Nicholls Booth

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W. A. W.

The World of Tomorrow

Christian World Action. The Christian Citizen Builds for Tomorrow by O. Frederick Nolde. Muhlenberg Press. 113 pages. Price 40c; 12 or more at 30c each.

Challenging the assumption that we must first win the war and later think about the nature of the peace, the author of this little book believes it is now necessary for us to define our ultimate goal without being indifferent to emergencies. The study course here outlined aims to stimulate people to think internationally and ecumenically, to understand the Christian principles which pertain to peace, and to prepare for action as Christian citizens.

This book is intended for use as an elective course with young people's or adult departments in the Church School. The first two chapters are about the church in history and in the world today. There follow discussions of the principles and aspects of peace. Statements and pronouncements by various bodies and conferences are included in the text, and this is a helpful source book. Plans and proposals such as a federation of nations, "Union Now," and a League of Nations "with Power" are briefly discussed.

While this book may find its chief use in United Lutheran groups, it will be of value to any who are undertaking a study of Christian peace aims.

J. C. P.

Children

Who Goes to the Wood by Fay Inchfawn. The John C. Winston Company. 229 pages. Price \$2.00.

Here is a narrative that will be of special interest to children who love to personify animals and who enjoy imaginative stories. The style is occasionally somewhat reminiscent of that of "Alice's Adventures in Wonderland," and is marked by simplicity, charm, and insight.

The story is about how Mouse, a humble soul, finds employment in the home of kindly Duck, and the subsequent adventures of this pair with such characters as the Shiftless Rabbits, Whatever-It-Was (a wildcat), the Badgers, Widow Weasel, Auntie Shrew, the aristocratic

Mr. and Mrs. Frog, greedy Reddy Fox, Janie Hedgehog, and Mr. Bat. The author has obviously portrayed various persons of her own acquaintance in her delineations of these animals.

There is a frontispiece in color and over a hundred black and white sketches by Diana Thorne. Perhaps some of these drawings would have been more effective if the animals had been pictured in the costumes described in the story.

The poems in the book are of high quality and are excellent for reading aloud. Many parents and children should find this volume thoroughly enjoyable.

J. C. P.

Your Child's Religion by Mildred and Frank Eakin. The Macmillan Company. 169 pages. \$1.75.

The age of the children discussed in the book is up to twelve. The age range is divided into four groups, 1-3, 4-5, first, second, third grades, and fourth, fifth and sixth grades. The authors discuss the possibilities of each level in terms of mental development and experience, what can and what cannot be done, and what is to be expected.

The case method is used in presenting the materials, based on "firsthand experience with children and the parents and teachers of children." Mrs. Eakin provides the "non-narrative matter and weaves the whole into the form in which the reader finds it."

The subjects or chapters are on God, Prayer, Jesus, Death, the Bible, the Church School, the Church, the Home, the Community, Other Religions and Races and Nations, the Underprivileged, Looking Ahead, and Reading Suggestions. The authors hold that "to help a child know God we must help him to learn what is good, learn it in the only way it can be learned, through expanding experience," that "whether a child prays or not is at bottom a question of whether he reaches out toward the good," and that Jesus, his life, and teachings, illustrate the meaning of the good. The good, then in the largest meaning, is to be discovered in the Bible and elsewhere and applied to the community of mankind, beginning in the home.

Anyone having to do with children in any capacity, whether as parent or teacher or friend, will find an abundant supply of guidance, information and suggestions. The book should be in the hands of all our teachers of children in the Church School.

W. A. W.

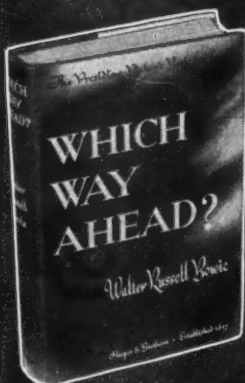
The Story of the Bible People by Muriel Streibert Curtis. The Macmillan Company. 118 pages. Price \$1.75.

Here is a book that one can recommend wholeheartedly for children from nine to fourteen years of age. It can be adapted to family reading or church school study. As the author remarks, it is "not so much a book of Bible stories as the story of the people without whom there would have been no Bible." The narrative is written in a charming, lucid style, and the author shows remarkable skill and insight in

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dealing with such matters as miracles, early ideas of God, the stories of the birth of Jesus, and the resurrection. The book is marked by sound, modern Biblical scholarship.

At the end of the volume there are sections that will prove valuable and suggestive for parents and teachers. There are pages devoted to a reading record, a memorizing record, a "time-ladder," and excellent brief analyses of the Old and New Testament libraries. Practical ways of using the book and a bibliography are found at the end of the volume. The black-and-white illustrations are well done.

The author is Professor of Biblical History at Wellesley College.

J. C. P.

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THE SERMON SCRAPBOOK

By PAUL F. BOLLER

LENTEN PENITENCE

Very early in the history of the Christian church the custom began of observing a period before Easter as a time of penitence and fasting. Iranaeus mentions the fact that the observance of such a period was quite old in his day. Our Reformation fathers, in their revolt against the excesses of the Roman Church, cast the observance of Lent aside, with many other things, but there is a tendency today for increasing numbers to think of it and observe it. While this custom may seem quite mechanical to some, at least this can be said—that it is better to have such a time for repentance than never to repent at all.

It will be well not to stop with just the giving up of a few frivolities in these days that lead on to Good Friday and Easter but to think soberly and deeply, so that as we face the fact of sin—ours and the world's—we may not despair but trust to that mercy which is sovereign. So may our penitence lead to a time of surer, steadier doing of that will which guides toward peace. William E. Brooks in *Monday Morning*.

LENTEN SELF-DENIAL

The Lenten challenge is the basic challenge of Jesus, the challenge to self-denial. For forty days we are asked to test the practical value of Jesus' philosophy and to learn by experience that it is beneficial both for the individual and for society. True Lenten self-denial is the self-denial of the athlete, not the self-denial of the ascetic. It is not the denial of the hermit, nor of the Indian fakir who mortifies his flesh. No, it is the self-denial of the athlete who voluntarily puts himself through a vigorous course of training and self-discipline in order to be in perfect physical condition for some record-breaking achievement.—W. W. McKinney.

LENTEN SELF-DISCIPLINE

To have the highest possible value, Lent ought to mean something just a little different each year.

This year it is altogether possible that we may rediscover as individuals, the meaning of a term that almost got lost from the vocabulary of intelligent people in the psycho-analytical decade

which preceded the depression—*self-discipline*. For too many people self-discipline became synonymous with *self-repression*.

It is true that every abnormal repression results in an abnormal expression. But there has always been a danger facing the person who lets his body and mind master his soul.

Lent always ought to be a time for adding something new to life which is more important than cutting something out of life. Dwight L. Moody used to liken the influence of the Holy Spirit in a life, to the pouring of water into a glass tumbler. He let the air symbolize sin. Then when he filled the glass with water the congregation noticed there was no more room for the air.

Let us fill Lent, this year, with spiritual exercise—necessary to the health of the soul—just as physical exercise is necessary to the health of the body. That will amount to spiritual self-discipline. From *The Presbyterian Tribune*; an Editorial.

LOVE IN FOUR DIMENSIONS

A Condensation of a Sermon—John 3:16

1. *The Breadth of God's Love*: "God so loved the world." It is not hard to love certain people—one's self, for instance nor one's family, which is but part of one's larger self. It is not hard to love the loveable. But to love the unloveable and the unlovely; to love the bad and the good people, and to love them alike; that is the breadth of the love of God.

2. *The Length of God's Love*: "That he sent his only begotten son." There is a love that will go slightly farther than self-love, and will do occasionally easy things for others; will even do certain hard things for one's friends. Even this has limits and frequently wearies. Not so the love of God. His love not only has no limits; it never wearies. Moreover, it knows no distinctions among people.

3. *The Depth of God's Love*: "The whosoever believeth in him should not perish." Its depth reaches downward toward the unthankful, the evil, the worst, "that whosoever believeth in him should not perish."

4. *The Height of God's Love*: "But have eternal life." What is meant by

this? Not simply length of days; not simply perpetuity of influence or perpetuation of memory. More than that. Life is at once three things—energy, blessedness and love. Eternal life is all these forever. Beginning here, it never ends.

Love in four dimensions! It was for this the apostle prayed—that certain ones might “be strong to apprehend, with all the saints, what is the breadth, and length, and height and depth, and to know the love of Christ which passeth knowledge.”

Alfred H. C. Morse in *A Handful of Nuggets*; Fleming H. Revell Company.

THREE KINDS OF CONFESSION

1. *Confess to the person our wrong has injured.* “Therefore if thou bringest thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” Matthew 5:23-24.

2. *Confess thy sin to some other person.* “Confess your faults one to another.”—James 5:16.

3. *Confess our sins to God.* “I will confess my transgressions unto the Lord.”—Psalm 32:5. “I acknowledge my transgressions . . . against thee, thee only, have I sinned and done this evil in thy sight.”—Psalm 51:4. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” I John 1:9.

HOLY WEEK SERMON SERIES

Palm Sunday, “A Pageant of Peace.” The Triumphal Entry. (See Zechariah 9:9, 10).

Monday, “Would Jesus Approve Our Churches?” Cleansing of Temple.

Tuesday, “How Jesus Met Criticism.” The Day of Controversies.

Wednesday, “Spiritual Renewal Through Silence and Meditation.” The Day of Retirement.

Thursday, “The Comradeship of the Church.” Last Supper and Gethsemane.

Good Friday, “The Crucifixion in Our Day.”

THE WAYSIDE PULPIT

To do well is better than to be well to do.

* * *

If your life is a grind, sharpen it by giving.

* * *

God is not valued at all, unless he is valued above all.

Let each day carry its own load.

Harry Emerson Fosdick

What a man does with his money, he does with himself.

Inscription on a Church Bell

Our tone would have been made deeper
If contributions had been greater.

Henry Drummond

Ten minutes spent in Christ's society every day, aye, two minutes, will make the whole day different.

Elizabeth Leseur

I will ask of God such, an enlargement of soul, that I may love him with ardour, serve him with joy, and transmit this radiance to the world.

Evelyn Underhill

Those who love much think little of the weather. Even though the further outlook be unsettled, and the visibility far from good, they are always ready to go forward “with the wind and the rain in their face.”

E. Herman

In the last resort, both love and life resolve themselves into *spiritual staying-power*. And there is no spiritual staying power without lifelong, unrelenting discipline.

A Prayer by Hugh T. Kerr

Almighty God, pour out Thy Holy Spirit upon all who are trying to work for Thee. Take our minds and think through them; take our lips and speak through them; take our hearts and set them on fire with love for Thee. Through Jesus Christ our Lord. Amen.

A QUIET INNER TEMPLE

Wordsworth discovered the amazing values in a daily period of spiritual meditation. Wordsworth's method was unusual but exceedingly rewarding, if we may judge by the quality of his mind and character. It was his custom every day to meditate on a few of Jesus' words, reading them slowly and endeavoring to bring out their meaning. He would stop and say, “I wonder what Jesus meant when he said that? What was the expression on his face, the tone of his voice?” This approach served to make Christ come near to Wordsworth as a vital living character and to walk with him in his own time.

It is possible for every person to go apart alone for at least ten minutes every day to relax body, mind, and soul, open himself to God and allow the divine energies to flood his receptive spirit.

(Turn to page 51)

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CHURCH WORLD PRESS, Inc.

616 East St. Clair Avenue Cleveland, Ohio

A Victory Sample Tea

by Violet Sargent*

It all started in the surgical dressings room where the minister's wife was doing her bit for Red Cross. The topic among the women came eventually to food. One of the workers had a new recipe for economy loaf cake that made such a hit with her family that they were sure she had fallen heir to some real sugar. Everyone wanted the recipe and was promised the rule and a sample of the cake the very next day.

On the way home the minister's wife thought upon the alacrity with which each woman asked for the recipe. The women's organization of the church had just sent books to the boys in service for Christmas, and she was on the committee to plan something to earn money for the depleted Treasury. Wasn't there a way to turn this eagerness for sugarless recipes into the church coffers?

Then came the answer, A Victory Sample Tea. It's name would allow for patriotic decorations, and all women love to go to a tea. In the afternoon they would walk to the church and no gasoline would be used.

Attractive tickets were made of small white cards with a flag sticker in the corner, and upon them was typed:

Date _____

VICTORY SAMPLE TEA

So. Church Vestry, 3 to 5

Admission—28 Cents

The admission price included the 3-cent government tax and we hoped the low price and novelty title would draw a crowd. It did.

Twenty-five ladies were found, who agreed to find a recipe, if they did not already have one, and bake, a sugarless cake, cookies, or anything suitable to serve with tea. Each promised to bring her offering to the church, with the recipe, on the date named, in time for the committee to cut each cake into small sample pieces. They were asked to make the cookies as small as possible.

Small tables were arranged around the vestry, seating four or six, in view of the platform. They were made attractive with lighted red and blue candles, pretty china and napkins in the patriotic colors.

As the guests arrived they were seated

at the tables by waitresses dressed in white with caps and aprons made of the patriotic napkins.

The Mistress of Ceremonies, dressed as Betsy Ross, presented the program, which included musical numbers and patriotic readings. Just before the last number she explained to the guests that they were to be served for tea, very small portions of sugarless delicacies. Anyone wishing the recipe for any or all of them, might secure them by going to the back of the room where the samples were displayed, and procuring paper, pencil and the recipe, she might copy them. (A sample of each item brought had been placed beside its recipe on the table, and a waitress in charge had plenty of paper and pencils ready).

Tea was then served, the waitresses bringing lemon drops to be used in place of sugar, for those who wanted sweetening for their tea, and plates with samples of all the good things.

There was much chatter and smacking of lips as each tried to guess what the various samples contained, and finally a grand rush for the recipe table. Some were more popular than others but having several copies of each recipe prevented too long a wait for anyone. Four women who came together, each copied six recipes and carried them all away to share later.

We still hear echoes of the successful Victory Sample Tea, and families are being better and more easily fed because of it; beside, the church coffers were swelled to the amount of eighteen dollars and twenty-five cents. Not bad for samples!

JAPANESE LIQUIDATE RELIGIOUS GROUPS CHURCH

Stockholm (By Wireless)—Japanese authorities in Manchukuo have dissolved religious denominations and have set up a unified native church, embracing all groups, according to advices received by church officials here.

Foreign Protestant missionaries have been prohibited from carrying on their activities, and mission schools have been closed or handed over to the new united Manchukuo church.

The united church, it was stated, has set up common forms of baptism, communion, and ritual for all religious bodies.

*Mrs. John Henry Sargent, St. Johnsbury, Vermont.

The Sermon Scrapbook

(From page 49)

There is a quality of the mind through which with practice, we can retire into ourselves, open a little door, and be in our own quiet inner temple. On a train, or bus, or rushing subway we may close our eyes, turn our minds to Christ and withdraw from the busy world into a few minutes of communion that will give us calm strength and imperturbable poise for the day. From *Faith Is the Answer* by Smiley Blanton and Norman Vincent Peale; Abingdon-Cokesbury Press.

GREAT EXPECTATIONS

We take too low views of people. We dwell on their faults and their limitations. Our influence with people is in proportion to our faith in them. A mother can have great faith in a backward child and by her faith in him can make him self-reliant and strong. A friend can have great expectations for another doubting and melancholy friend whose will is weak and flabby, and by knowing what is really in him can make that will as taut as a bow-string. A wife can have faith in her husband who is discouraged and ir-resolute and thus give him initiative and courage. If a teacher cherishes high views of what his pupil can do, he can thereby help him to do it.

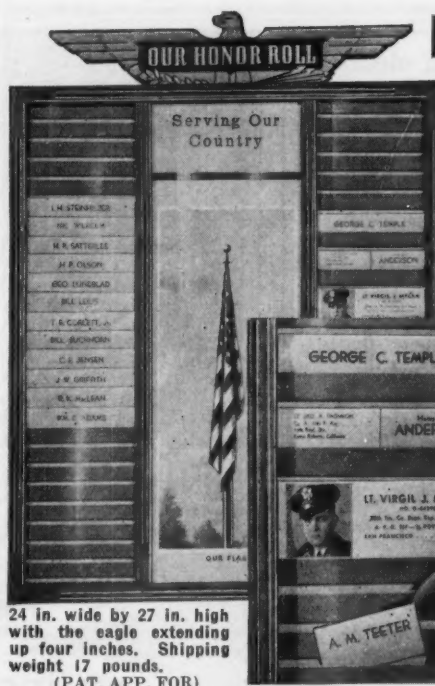
If, like Jesus, we can see beneath unpromising exterior and know what really is in people, like him we can make them what they may be and can be and ought to be. Raymond Calkins in *How Jesus Dealt With Men*; Abingdon-Cokesbury Press.

THE SOUL SUNK IN GOD

Nothing in all nature is so lovely and so vigorous, so perfectly at home in its environment, as a fish in the sea. Its surroundings give to it a beauty, quality and power which is not its own. We take it out, and at once a poor, limp dull thing, fit for nothing, is gasping away its life. So the soul sunk in God, living the life of prayer, is supported, fitted, transformed in beauty, by a vitality and a power which are not its own. The souls of the saints are so powerful because they are thus utterly immersed in the spirit: their whole life is a prayer. The life in which they live and move and have their being gives them something of its own quality. . . . Far better to be a shrimp within that ocean than a full-sized theological whale cast upon the shore. Evelyn Underhill in *The Golden Sequence*; Methuen & Company, Ltd., London.

THE AVAILABILITY OF CHRIST

I have read that when Shackleton first went to the Antarctic, he took



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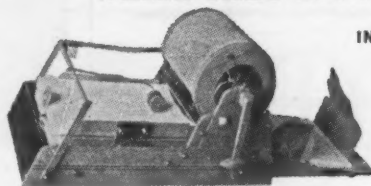
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with him a picture of a fire in an open grate to cheer his men during the long winter nights. But it was a pleasing illusion. A painted fire cannot warm us. There are multitudes who feel spiritually starved and naked and cold and burdened with sin and worry. Our concern should be to make them acquainted with the fact, the reality, and the availability of Christ, who today as of old, is in the midst of the world's shams, its pseudo-gospels which cannot save its clouds, without water, which cannot bring rain, its quack remedies which cannot cure. He remains the one answer to the world's unrest. Max I. Reich in *The Friend*; The Friend, Inc.

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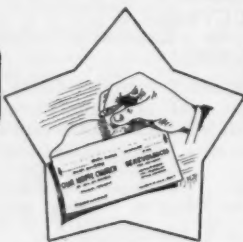
The picture on this page is an eloquent sermon in small space. Please study this picture and as a true christian come to church next Sunday November 30th and be prepared to make a sacrificial pledge.

Remember that "Giving is a vital expression of ones religion."

Finance Committee



MAKING AND MEETING



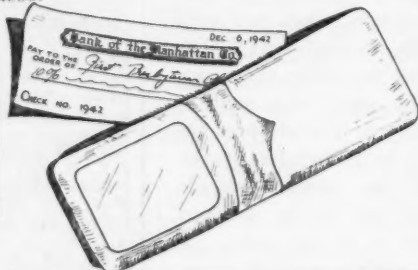
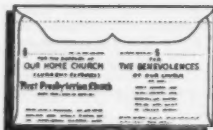
THE CHURCH BUDGET

WISE AND PROGRESSIVE HOUSEHOLDER MAKES A BUDGET. HE TAKES INTO CONSIDERATION THE WELFARE OF ALL MEMBERS OF THE FAMILY. HE THINKS IN TERMS OF THEIR NEED, GROWTH AND HAPPINESS. THE LOVING FATHER DOES NOT CONSIDER HIS FAMILY AN EXPENSE BUT SEES THEM AS THE FRUITS OF A WISELY INVESTED INCOME. OUR CHURCH OFFICERS, DEEPLY INTERESTED IN THEIR TASK HAVE STUDIED THE PROGRAM FOR THE COMING YEAR. THEY HAVE ACQUAINTED THEMSELVES WITH THE NEEDS NECESSARY TO MAKE THE CHURCH A VITAL AND EFFECTIVE AGENCY IN BUILDING THE KINGDOM OF GOD IN THIS COMMUNITY AND THE WORLD AT LARGE.

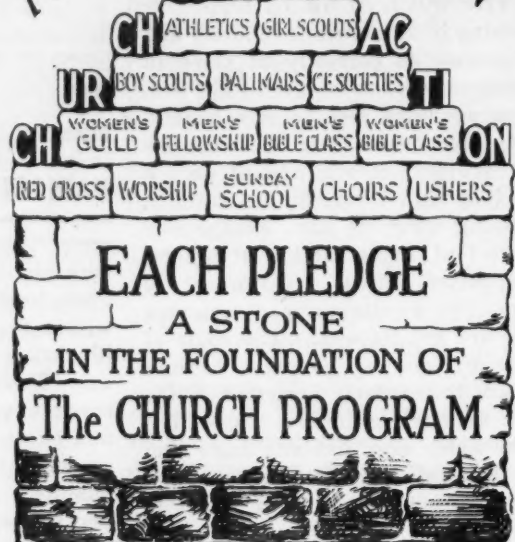
THE CHURCH'S INCOME IS DEPENDENT UPON THE STEWARDSHIP OF ITS MEMBERSHIP. AND OUR STEWARDSHIP IS IN RATIO TO OUR LOVE OF GOD AND LOYALTY TO HIS CHURCH. LOWELL THOMAS, THE DISTINGUISHED RADIO COMMENTATOR RECENTLY SAID, "IN MY BROADCASTING OF COMMENT ON THE NEWS OF THE WORLD, IT IS NECESSARY FOR ME TO REFLECT OFTEN ON THE SIGNIFICANCE OF THE VARIOUS FORCES THAT ARE AT WORK IN OUR LAND. I HAVE BEEN LED TO THE CONCLUSION THAT THE CHURCH IS THE MOST BASIC OF ALL OUR INSTITUTIONS AND MORE THAN ANY OTHER HOLDS THE KEY TO NATIONAL UNITY."

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A CHURCH OF ACTION



WAR SERVICE ACT HAS NO 'CONSCIENCE CLAUSE'

Washington, D. C.—Ordained clergymen and students of recognized theological or divinity schools are exempt from training and service under the terms of the National War Service Act introduced in Congress by Senator Austin (R., Vt.) and Representative Wadsworth (R., N. Y.).

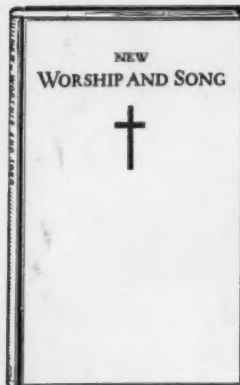
Unlike the military draft act, however, no provision is made in the labor conscription bill for conscientious objectors—those who might oppose war work because of religious convictions. Such opposition, although small, is expected to come mainly from Quakers, Mennonites, Brethren, Dunkers, and Jehovah's Witnesses.

Efforts to include a so-called "conscience clause" in any proposed draft of labor have been pressed recently by the National Service Board for Religious Objectors and the Friends (Quaker) War Problems Committee.

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Replica of Church Receives Annual Pledges

FOR seven years the members of the First Presbyterian Church, Springfield Gardens, New York, have deposited their pledges to the church in the little replica shown in the cut above. While some follow-up work has always been necessary to bring in the delayed pledges the plan of an "Annual Consecration Sunday," has proved a most effective substitute for the house to church canvass. The minister, Melvin J. Joachim writes us: "Not one of our officers would think of going back to

the old house-to-house canvass."

The annual consecration date has been well publicized through an attractive leaflet produced by photo-offset process. The booklet, in addition to attractive drawings which tell a good story contains the brief condensation of the program of the church and present the budget.

We are reproducing some of the illustrations on another page. Readers who use the mimeograph will get some ideas from them.



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Hymn Society of America



William Watkins Reid

The Hymn Society of America is just coming of age, having celebrated its twentieth anniversary recently in sessions that brought together many of the most notable names in the field of contemporary hymn-writing and hymn-study. Though by Constitutional standards it is not yet quite old enough to cast a ballot, this society, ever since its organization, has been voting "early and often" for improvement of the standards of church music.

Doubtless to some it might seem that although representing a very elevated and aesthetic avocation, this group is simply one more kind of hobby club. In a sense this is correct. The members would unanimously confess to finding rich enjoyment in the hours they spend in writing and reading hymns. Like many other hobbyists many of them have large collections of hymnals, books on hymnody and hymns clipped from periodicals and in manuscript. There are two deeper purposes of the organization, however. One is the encouragement that is given to increasing familiarity with and encouraging the wider use of hundreds of excellent hymns whose beauties have been overlooked. The other is the promoting of writing of new hymns.

It is the conviction of the Hymn Society that there are too few hymns directed to the expression of some of the more recent emphasis of the Chris-

tian life. An indication of the territory which hymn writers have insufficiently explored is found in two of the categories which were named in their recent offer of prizes for new hymn-texts. They were "hymns of Christian faith in a time of stress" and "hymns reaffirming the world-wide mission of Christianity." Other contests have sought hymns of social action.

The newly elected president, William Watkins Reid, the author of a number of hymns, is a layman. For more than twenty years he has been a promotional secretary and director of publicity for the Methodist Board of Missions in New York. His duties also include the editorship of *The Pastor's Journal*, a monthly house organ reaching the 23,000 Methodist ministers. Mr. Reid is an ardent worker in the Methodist church, Whitestone, Long Island, where he is president of the Board of Trustees.

Other officers are the Rev. Deane Edwards, Rye, New York, first vice president; Mrs. Clarence Dickinson, New York City, second vice president; Dr. Bliss Wiant, Nashville, Tennessee, third vice president; Grace Leeds Darnell, New York City, recording secretary; Dr. William W. Rockwell, New York City, librarian; Dr. Ruth E. Messenger, New York City, architect. The executive committee also includes Dr. T. Tertius Noble, New York City; Mrs. Alice Buchanan, Riverdale, New York; Dr. Henry Wilder Foote, Boston, Massachusetts; Marguerite Hazzard, New York City; Dr. J. V. Moldenhower, New York City; Ray Brown, New Haven, Connecticut; Carl F. Price, New York City; Caroline Parker, New York City.

Mr. Reid gives assurance that the policy of publishing some of the papers of the Hymn Society under the editorship of Dr. Carl F. Price will be continued, thus making available to the public the results of scholarly researches that might otherwise be only known to the members. Among the nine papers already published are *An Account of the Bay Psalm Book* by Henry Wilder Foote, of Boston, *Christian Hymns of the First Three Centuries* by Ruth Ellis Messenger, of New York, and "The Religious Value of Hymns" by William Pierson Merrill, of New York. Reginald L. McAll, 2268 Sedgewick Avenue, New York, is the Society's executive secretary.

GOD'S WAY WITH MEN

A delivery boy stood at the front door of an apartment building, with a big package in his hands, while a loud-voiced woman was declaring to the

whole world that the package was not hers, though it bore her address.

Many of us have had just such an experience with prayer. We have asked God for one thing, and what seemed like another has arrived.

GLEANINGS FROM THE PAST Good for Today

Selected by Richard W. Mansfield

The fear of God reigning in the heart is the beauty of the soul; it recommends those who have it to the favor of God, and is, in his sight of great price; it will last forever, and bids defiance to death itself, which consumes the beauty of the body and consummates the beauty of the soul.

Matthew Henry.

After a man has once tasted of honey, there is no argument needed to persuade him that it is sweet; so when one has come to Christ and trusted him, he knows that he has received that which is good, and he has also, beyond the present enjoyment of peace, the sure expectation of future glory. The latter is based upon faith in the promises of God's word.

D. W. Whittle.

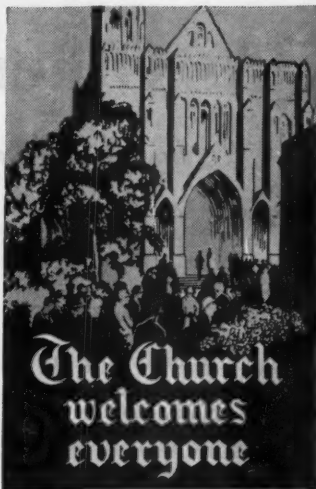
Boys, if your lot is cast in humble circumstances, if you know what straightened poverty is, or at least what a hardy, Spartan upbringing is, thank God for it; and if you are having a hard battle in your life with evil surroundings, or evil passions or evil companions—fightings without and fears within—do not be discouraged. Determine to master your circumstances, instead of letting your circumstances master you; and you will find that these are the very things, which, by God's help, can make men of you.

Rev. Herbert Reid.

It is reported by the harts of Cythia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turf to another, by leaping before them, which otherwise they would never practice; by which means when they are hunted, no beast can ever take them. So if men exercise their children unto Godliness while they are young, Satan, that mighty hunter, shall never have them for his prey. They will not be young saints, old devils (as the profane proverb hath it) but young saints, old angels.

John Trapp.

If a Christian, whether rich or poor, envy any man's possessions, he is forgetting his place and his prospects. The heirs of a kingdom are inexcusable if they cast a longing eye upon a few acres of earth which a neighbor calls his own. A "lively hope" would effectually still those tumults in a believer's



breast. They who walk by faith are not easily disturbed by things which appeal to sight. The rest that remaineth when kept full in view, makes the passing toils feel light. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Dr. William Arnot.

HUMAN NATURE CHANGES

We can rightly think of personality only as dynamic, and never as static. Did not Peter, who tearfully and falsely denied that he had ever known Jesus, become Saint Peter, a moral rock on which the Early Church was built? Did not Paul, the fiery opponent of Jesus, become Paul the courageous evangelist for Jesus? Did not Augustine, the profligate, become Augustine, the theologian? Did not the gay and worldly Francis become the troubadour of God, whose body and soul took on a splendid likeness of Christ? Yes, human nature changes.

How does this change in human nature take place? By what forces is it made possible? It comes about through the simple, if sometimes difficult, processes of a shift in the dominant center of the individual's interest. Before Paul's conversion he might have said, "To me, to live is to hate Christ." After his conversion, his own words were, "To me to live is Christ." This sort of thing has happened over and over again; and it still happens. Elmore M. McKee in *What Use Is Religion?* Charles Scribner's Sons.

TO ONE ALONE

"To One alone my thoughts arise,
The Eternal Truth, the Good and Wise,
To Him I cry,
Who shared on earth our common lot,
But the world comprehended not
His deity."

Henry Wadsworth Longfellow.

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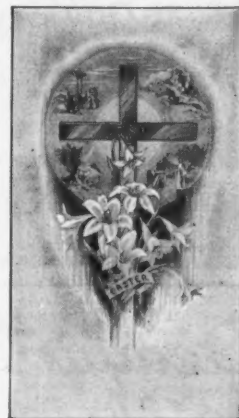
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As Others See Us

by A. Homer Jordan*

Many times our pet mannerisms are offensive to others. The author of this paper pictures some which he wishes his brother clergymen would avoid.

THE behavior of the minister in the pulpit is matter that many forget to consider. There are a great number of ministers who, if they would give more definite attention to their pulpit decorum, would have a far greater influence than they have. The minister's conduct in the pulpit edifies or starves those who hear him. Often the very entrance of the minister into the pulpit will influence an audience. If he enters as one disgusted or as one who has not had enough sleep, or with a frowning visage, the audience will certainly not be happy. If he enters in the spirit of levity the congregation will not be edified. He should enter the pulpit with a dignified bearing and a smile on his face. This will do much to interest the audience at once.

Mannerisms in the pulpit certainly detract from the message, however well it may have been prepared. Strange as it may seem there are ministers who actually cultivate mannerisms and affectation in the pulpit, thinking such a thing makes an impression for good on the audience. This is not true, but on the contrary, one's hearers would get much more out of the discourse if the mannerisms were eliminated. The minister should want to be as free and unhampered in the pulpit as possible.

Many a good message has been spoiled by the peculiar antics of the speaker. One of the most devotional men I have ever known always lessened his effect on me, and, no doubt, on others also, by some very definite mannerisms. With about every third sentence, he would say "softly, softly" when those words had no connection with what he was saying. As he spoke these words, he would remove his nose glasses, allowing the chain to clip back, quickly, into the receptacle, and then run his left thumb under the lapel of his coat and down the entire front. Such mannerisms could have been corrected in the beginning, but as they were continually performed they became almost a part of the man.

I have seen ministers who used glasses only for reading, and after reading something from notes, they

would remove their vision aids, and twirl them round while they continued speaking. I have seen others who would place glasses on one side of the pulpit and then on the other, making this almost a continuous performance throughout the discourse. This was not only unnecessary but it was ludicrous to the audience.

Occasionally we find a preacher who will keep his hands in his pockets while speaking rattling his keys, money or whatever they contain. Certainly this is both foolish and impolite.

There is a certain preacher, finely educated and capable, who spoils his sermons, because he has never learned to stand erect in the pulpit. As he speaks he goes through so many slumping positions that he looks like a contortionist. This he could correct if he would.

Certain pet words and phrases constantly used by ministers could be well eliminated. The habit of saying, "As it were" and "so to speak," phrases which mean nothing, are constantly used by some ministers. There are a few ministers who will approach dangerously near profanity in their sermons. When one uses such phrases as "My God, my friends" as I have heard ministers do, they certainly are very near profanity.

Every minister should be careful that he set a good example to his people by his pulpit behavior. It is certainly disgusting to sit beside a minister on the rostrum, and have him whisper during the service. He would be very much chagrined if the people in his audience should do such a thing.

In speaking of pulpit behavior the matter of the conduct of the service deserves attention. Every minister should want his church service to be smooth, orderly, and helpful, and without stiffness. Many a service has lost its power of enrichment because of carelessness in its conduct.

One of the weak places in the service for some ministers, is in reading the scripture. I have heard ministers who were eloquent preachers who were failures in the reading of scripture. Many congregations have responsive readings and this is a fine thing if the

*Minister, First Christian Church, Waynesburg, Pennsylvania.

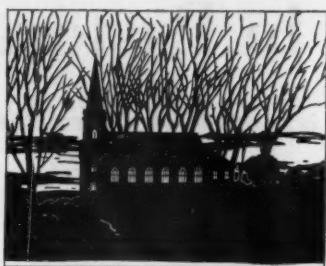
minister is careful to do his part of the reading in a correct way. Every minister should train himself to be a good reader.

Sometimes the public prayers of the minister are not as they should be. A minister's public prayer should contribute something to the spiritual uplift of the people who attend the church service. Prayers should not be made the vehicle for display of eloquence, but some have the idea this should be the case. The eastern editor may not have been far wrong when, in describing a Sunday service at a certain church, said, "The prayer was said to be the most eloquent one ever delivered to a Boston audience." Many prayers are delivered with the audience rather than the Lord, in mind. Prayers need not be uttered in a sepulchral voice nor as if shouted from housetops. Prayers should not be made the means of giving the Lord information. In the experience of the writer he heard a prayer at the dedication of a tabernacle on a rainy night that told the Lord many things. Among other items of information the petitioner said, "Lord, we have looked forward to this night for a long time. But, Lord, it is raining and has been all day. Our crowd is smaller than we expected. But we are here and thou art here." It is too bad the minister did not give the Lord credit for knowing about the weather.

It is a good thing for every minister to make a check-up on himself, occasionally, and see what his pulpit behavior lacks. If he will do this he will be both a more eloquent and a more efficient preacher. God wants us to do our best and we are responsible to him for our behavior in the pulpit and everywhere.

THE ESSENCE OF WORSHIP

One dark winter morning I was kneeling in prayer in a little chapel at Union Theological Seminary. My eyes were fixed upon the golden cross upon the altar, and I was listening, half unconsciously, to the organ music. Suddenly I noticed a strong light shining upon the cross. I thought, "Someone has switched on a light directly over the altar." But in a moment I saw that that was wrong, for I looked around me and noticed that many more persons were there than had been present when I entered the chapel, and that I could see them all much more distinctly than before. What had happened was simply that someone had turned on the lights in the main body of the chapel and they had been reflected on the cross in such a way as to give the impression of a direct



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A common request which comes to the office of *Church Management* is the one which asks for information regarding suitable large posters to be placed in the bulletin board to sell religion and the church to those who pass the church. We are now in a position to make a definite recommendation for such a service. The illustration above shows one of the posters distributed by the National Religious Art Program, Inc., whose advertisement appears on another page.

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illumination. And I thought to myself, "That is what always happens in genuine worship. The cross is the symbol of God's love. The more clearly we see our fellowmen, the more clearly do we understand the redemptive power of divine love. The more distinctively we behold the cross in its full meaning, the more distinct becomes the needs and the potentialities of our brothers. We cannot worship save as each man looks upon these three entities: God, himself, and his fellowmen. And John was right in seeing that a man cannot love God and hate his brother, nor yet hate God and love his brother." Mary Abby Hurd in *Portraits of Jesus*; Association Press.



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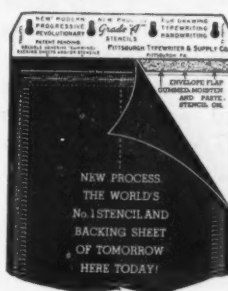
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An Adventure in Pastoral Counselling

by Homer W. Haislip*

Pastoring is on the way back. There is no better evidence of this than these first-hand experiences in pastoral psychiatry which it is our privilege to publish from time to time. This study reveals the technique of the interviews step by step.

AT the close of a regular Sunday night worship service I took my usual place at the front entrance of the sanctuary to greet the people. A young woman approached. We will call her Sadie, because that was not her real name—and we need a name.

"Your sermon was excellent. It was just what I needed. There are fears in my life—all kinds of fears. I have many more than you mentioned tonight. Would you help me overcome my fears?"

Arrangements were made for her to come to my study on Monday for a conference. "Thank you for your kindness," she said pleasantly and walked slowly out of the building.

Sadie belonged to a good, honorable family of middle-class people. Standards of living were not high but simple, adequate, respectable. In this family everybody worked including father. In fact, father was a fine, clean, sympathetic, home-loving, God-fearing neighbor and citizen. His shoulders were a little stooped under the weight of constant toil and responsibility.

Home conditions were well known to me—father, mother and three of the older children were members of my congregation. I had visited in this home on several occasions and had even been entertained as an invited guest. They loved the church and their social outlet was largely confined to activities within the church circle. The younger children were busy with school work and this naturally divided their interests.

Sadie was the oldest child—but we will get more of her story later. Every life is interesting—every life has its complexes. Sometimes we are up—sometimes we are down.

Conference Number One

At the appointed hour Sadie was waiting for our conference. As she entered my study I observed that she was not as anxious to talk as she had been the evening before.

"I almost changed my mind about having a conference with you," she began quietly after a few words of formal greetings. "No use to waste your

time with my fears and troubles. Besides you will not be able to understand my condition. I have never been understood." Her lips curled with sarcasm—more hopeless than spiteful.

Gradually I was able to divert her attention and induce her to forget that rigid resentment which was making it impossible for her to talk freely. Finally, this tension began to loosen. The more she talked the more she wanted to talk. I was all ears—wondering how long and how far this talking spree would go.

In less than one hour's time Sadie had talked more than she had for several weeks past—free, whole-hearted, abandoned talk. Not entirely abandoned, for I knew she was keeping something under cover. There was a secret deep in her consciousness—well covered and closely guarded.

She told me about her high school work. Grades had not been good and experiences none too happy. Most of the teachers had failed to understand and certainly no one had appreciated her ability. She had been pushed and pulled through school—just there and that was the whole story. Members of her family were kind and thoughtful—too much so for she had gotten the impression that they were unusually good to her through pity. The privilege to do as she pleased brought no satisfaction for there was nothing to do.

"What does life have to offer me?" she asked with considerable earnestness. "I am a failure. I have never done one worthwhile thing in my entire life. It would be good for me—my family, if I should leave home—this city, and never be heard of for a long time. This is what I have been planning to do, but I thought I would talk to you first."

Before ending the conference we made definite plans for her to return to my study on the following Monday. I loaned her a good book with the promise that she would read it before returning for our next conference. The little book was *The Greatest Thing in the World* by Henry Drummond.

Conference Number Two

Promptly, Sadie was in my study and ready for our conference. She had read

the book and liked it. There was a new snap to her voice and a twinkle in her eyes.

Not only did she have my borrowed book but she had a large package under her arm. We talked about certain parts of the book. *The Greatest Thing in the World* had made a deep impression.

"It was simply awful the way I talked to you last week," she blurted out blushing. "I know you think I am a helpless, silly fool. Really, I am interested in something and I have talent. I am going to let you in on a little secret."

Quickly she unwrapped the large package. Her hands were unsteady. "This is what I like and this is what I want to do." She spread out dozens of original sketches illustrating modern fashions. "I want to be a fashion designer. I want to design beautiful clothing."

"Look at that evening gown! Don't you think it is a dream? Most any woman would be irresistible in that lovely creation."

The young lady was wild with abandoned joy. Her voice, her entire personality had been transfigured before my eyes. More and better sketches were shown and described. There was not a doubt about this being her absorbing interest—and she did have some talent.

Naturally, I praised her work and she purred like a kitten. Repressions were forgotten, inhibitions were pushed so completely into the background that she was almost free—almost.

Briefly, I explained how easy it would be for one with her ability to attend an art school and soon be recognized in the field of commercial designing. She listened thoughtfully and with considerable interest. However a shadow came over her face. That wild, joyous enthusiasm departed and once more she was sad, silent, serious.

"What you say is all right, but it will not work in my case. I have never done anything and no one expects me to make good. I am a misfit—a failure. All of this is only a childish dream—an idle fancy, but it was a happy dream and a beautiful fancy—while it lasted." Her voice choked and tears filled her eyes as the last words were spoken. Slowly and with halting hands she gathered the sketches—holding each one caressingly as she put it in place.

A peculiar personality reaction had

*Minister, First Christian Church, Ardmore, Oklahoma.

been experienced. It was such a complete mystery that I was left in the dark. As best I could I explained that she was young, had talent, could do most anything within reason toward becoming successful and happy.

I selected another book for her to read and we decided in favor of one more conference—on the following Monday. She left the study but not with the hope and enthusiasm which she manifested when she arrived. At first some progress had been made but it seemed that her personality had slipped back into gloomy shadows. The book she carried home was *Compensation* by Emerson.

Conference Number Three

Sadie was on time but one could plainly see that she was below normal. There was but little energy in her greeting—just a weak, formal recognition. She had read the book I had loaned her and liked it well enough.

Conversation was slow and flat. It was necessary for me to do most of the talking. In former conferences I had directed our study with but little effort. The time had come when more thought and greater skill would be needed.

"Let me ask you a rather personal question," I ventured abruptly. She looked at me sternly but I did not give her an opportunity to answer. "When did you have your last serious love affair?"

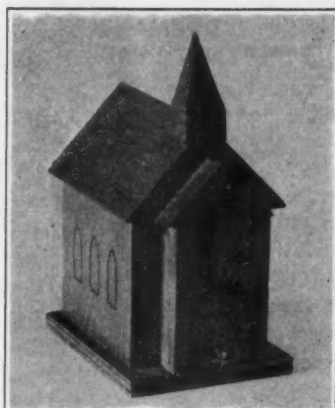
"How did you know that I ever had a serious love affair?" she snapped.

"I did not know," I assured her. "It is only natural for young ladies to have love affairs long before they reach even your age. Would you be so kind as to tell me about your greatest romance—I like love stories and value them highly."

She blushed, but she seemed willing to talk—how well she talked and how tragic was her love story. The more she talked the faster the words flowed. It was difficult to control her emotions.

During her senior year in high school Sadie had fallen deeply and madly in love with a questionable young man. Their romance grew quickly—demanded much of her time and all of her thinking. Even while asleep her dreams were given entirely to her lover. They were together often—too often. His standards of morals were not as high as her own and soon she was involved in a terrible conflict. He insisted on taking liberties which she did not approve. Finally, they became engaged and he assured her that their engagement carried certain license—this license swept them out of bounds.

"What do you believe about the unpardonable sin?" she blurted out. "I



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feel so sinful sometimes that I want to die and get away from everything and everybody. I know there is no hope for me."

As best I could I explained my understanding of the New Testament concerning the unpardonable sin. I assured her that although her sin was not to be minimized yet thousands of people had committed sins even greater than hers. Many of them had experienced the forgiveness of sin and were now happy, radiant men and women.

(Turn to next page)

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Pastoral Counselling

(From page 59)

These explanations were given carefully and emphatically. She listened with growing interest. I insisted that she should read certain chapters in the New Testament—even gave her specific references.

Sadie was sincerely penitent for her sins and she was ready and anxious to be done with them forever. One by one she faced the problems in her life—went to the root of each trouble and attempted heroically to begin the process of expelling them from her personality. She was interested in the purpose and power of prayer. The teachings of the church were familiar to her but she had always thought of these teachings in a theoretical, impersonal manner—with but little bearing on practical, everyday living. Gladly, she promised to study the Bible lessons I had recommended and to pray reverently, intelligently, creatively every day. Also, she agreed to consult her family physician for professional advice. She would return on the following Monday. I loaned her another book, *The Meaning of Prayer*, by Harry Emerson Fosdick.

The hour had passed quickly. It had been a heavy conference—the kind that leaves you limp and lifeless. As I walked back and forth in my study sincere, fervent prayer was offered for Sadie—all poor, unfortunate, sinful people in the world, yes, all of us.

Conference Number Four

A few minutes early—Sadie was in my study and smiling happily. She wanted to talk—in fact, she was talking as she entered the room. There was no indication that she was going to stop, so I settled back in my chair and listened with interest and gratitude.

All indications pointed to the lifting of mental fog; to the unifying of personality; to the freeing of psychological complexes; to the liberation of a bound, imprisoned soul.

"I never knew that the Bible was such an interesting book," she continued with enthusiasm. "Not only is it interesting but it contains such wonderful practical lessons. That Sunday night when you preached on 'How to Overcome Fear' you were simply following the teachings of the Bible." When she finally did stop talking in order to recuperate for a new beginning I concluded that this was my first and possibly my last chance to have a word in this conference.

"Have you reached a decision about the unpardonable sin?" I ventured to ask—and my time was up.

"Yes, I am settled about that." I

understood perfectly well what she meant—it was settled right or wrong and it would require an army of psychotherapists to unsettle it.

"After talking with you, I found out that you did not condemn me. I also learned that my family physician did not condemn me. After studying the New Testament as you suggested, I discovered that Christ does not condemn me. I believe Christ is saying to me, 'Neither do I condemn you, go your way and sin no more,' and that is exactly what I am going to do." She was out of breath again and most beside herself with joy.

"Now, that you have found yourself and are at peace with both man and God what are you going to do?" I asked cheerfully. "Are you willing to use your talents so that others will be blessed? I have some important work for you to do in the life of the local church. May I depend on you?"

"Yes, you may depend on me. I want to make up for all that I have left undone. I will help you. I have made application for a job and have been accepted. In the morning I will go to work for one of the largest department stores in the city. It will be my job to sell ready-to-wear and perhaps, some day, I will design some lovely gowns." She agreed to read *More Power to You* by Walter P. Pitkin before our next conference.

It was time for her to go—another hour in conference was history. It had been hard work but the results were such that any pastor would be justified in being grateful and happy.

Conference Number Five

Several months had passed. Sadie was making good in her work, both in the business world and in the church program. Her personality was becoming more radiant—her improvement had been marvelous.

One Sunday night I took my place at the entrance of the sanctuary and was greeting the people as they left the building. Sadie had a peculiar little twinkle in her eyes as she expressed appreciation for my message.

"That was an excellent sermon—and such a wonderful subject. 'The Road to Happiness' is the kind of a subject which is half explained when it is announced. It stimulates thinking, and soon a constructive, creative chain of thoughts lead to certain great, practical objectives." Such a comment com-

Sadie waited for a few minutes until the people had left the sanctuary. We walked slowly through the building toward my study.

"I am the happiest person in the world," she began with considerable excitement. "Just think, only a few months ago I was dead—worse than dead, I was experiencing a living death. Tonight I am gloriously happy. How can I ever thank you?" without giving me time to say a word she continued, "I am in love with the sweetest man in the world and I am going to be a June bride. What do you think about that?"

"Nothing," I answered blankly, "the thinking has already been done."

FROM DISILLUSIONMENT TO HOPE

Today there is abroad in the land rather wide-spread and benumbing doubt about man's ability to perform his divine task. This is called an age of disillusionment when the clouds of despair hang low in our sky. Our awareness of the presence of bad men in the world has become so keen that they are made the pattern for a generalization regarding the whole human species. One temporarily loses sight of the hosts of good men who have lived in the past, or who are still with us, and wallows in doubts about the native capacity of mankind in the future to rise to higher things in the realm of spiritual life and attainment. History has been marked by recurring waves of this distemper. It is always difficult for a passing generation to visualize the possibility of a better world arising when its guiding hand has been stilled by death. But the clouds have always passed in the course of time and the sunshine of new hope has broken forth once again with renewed strength. In the long view of history, there is no reason to believe that the same phenomenon will not occur over and over throughout many ages yet to come. Shirley Jackson Case in *Christianity in a Changing World*; Harper & Brothers.

ing from one who only a few months before was so near tragic ruin gave me a tingle of satisfaction.

"Pastor, I would like to have a good conference with you—tonight if possible. I will not detain you long but it is very important."



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The miscellaneous prayers include The Lord's Prayer, Prayer for Those in Authority, Prayer Following Victory, Prayer Following Defeat, Prayer Before Battle, Prayer Following Death of One in Service, etc. Finally there is a page for your prayer list and a checking chart for your daily devotions.

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STASSEN URGES WIDE RELIGIOUS EDUCATION PROGRAM

Chicago—A plea to laymen, particularly those in the newspaper, radio and advertising fields, to put their talents and facilities to work for the church, was voiced here by Governor Harold E. Stassen of Minnesota, in addressing the opening sessions of the annual convention of the International Council of Religious Education.

Recently named president of the Council, which represents 42 Protestant denominations, Gov. Stassen declared that laymen in the various professional fields could contribute much to the advancement of religious education among American youth by using their skills to improve religious literature and religious radio programs.

"Christian education is faced with a two-fold challenge," Gov. Stassen stated. "First, it must pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education.

"Second, it must seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political and international problems of our times on personal, community, national and world-wide levels."

Stating that he did not propose the violation of the fundamental principle of the separation of church and state, Gov. Stassen called for discussion of questions pertinent to Christianity and world-wide problems in wartime in 10,000 pulpits and in 10,000 Sunday schools. He included the following questions:

"What should our attitude be after victory in this war toward cooperation with the other nations of the world? What should our policies be toward the Axis nations? Can we snugly wrap the cloak of our rich resources around us and go blithely on our way, heads up, looking neither right nor left, East nor West?

"Or do the concepts of our religion mean that we must take a responsibility toward men and women and little children on another continent? Should we take a full part in establishing a machinery of justice and of cooperation on a new level of government of the nations? Should this new level of government:

"Maintain a police force to support the orderly conduct of affairs?

"Develop an elementary code of justice for the protection of minorities, the preventing of religious persecution, the abolishing of slavery?

"Develop a court to administer that code of justice?"

QUISLING CLERGYMAN RESIGNS

Stockholm (By Wireless)—In what is believed the first instance of its kind in Norway, a Quisling-appointed clergyman has publicly announced his intention to resign from office.

The clergyman, Christian Hansteen, pastor of the well-known Uranienborg church in Oslo, told his congregation on Sunday, Fe. 7, that he no longer could cooperate with the Quisling church group and would accordingly relinquish his pulpit.

In the future, said Hansteen, he would take orders only from the anti-Quisling bishops. His appointment, he added, had angered the parishioners and under the circumstances he could not preach in a church where he was not welcome.

Hansteen's announcement made a profound impression on the Norwegian public.

Hansteen is a brother-in-law of the late Gulbrand Lunde, Quislingist propaganda minister.

QUISLING EXPECTED TO DECLARE CLERGY FREE CHURCHMEN

Stockholm (By Wireless)—In a move at variance with the professed intention of Premier Vidkun Quisling to seek peace in the Norwegian church conflict, government authorities have prepared a plan whereby 95 per cent of the clergymen in Norway would be designated as free churchmen.

The move would mean, in effect, that pastors of the Lutheran state church in Norway would become private persons. Access to their pulpits would be possible only after obtaining permission from Quisling-appointed church vestries.

At the same time, Quislingists would automatically take over the work of the clergy in the governmental church bureau.

The move is expected to widen the gulf between the Norwegian church and the Quisling government.

CHURCHMEN TO CONFER ON POST-WAR WORLD ORDER

Delaware, Ohio—Post-war problems will be the subject of a second national study conference at Ohio Wesleyan University when 250 Protestant church leaders meet here beginning March 8 for a five-day discussion of "Christian Bases of World Order" under the auspices of the division of foreign missions of the Methodist church.

The purpose of the conference, according to Dr. Ralph Diffendorfer, secretary of the board of foreign missions, is "to lift into prominence some of the fundamental issues which are involved in world order. . . . The emphasis will be upon those needs of men and

society everywhere which will still be present for solution, whatever the particular form of political peace. The conference will endeavor to state the Christian principles involved in world order and the place and function of the Christian church in maintaining it."

STUDY POST-WAR PEACE

Madison, Wis.—A resolution to congress asking the immediate creation of a joint non-partisan commission representing all groups to "formulate the bases of a just and durable peace," was adopted here at a post-war study institute conducted at the First Methodist church.

Dr. Ralph S. Cushman, Methodist bishop of the St. Paul, Minn. area, one of the guest speakers at the institute, emphasized that a "just and durable peace" can be had only if it is based on "truly Christian principles."

"We must get rid of hate," he said. "We must teach our soldiers to fight and not to hate. If there is to be a peace it must begin with God."

BILL WOULD LEGALIZE BINGO FOR CHURCHES

Harrisburg, Pa.—Legislation to legalize bingo games for churches, fire companies and social and fraternal orders in Pennsylvania has been introduced in the State Senate by Senator John J. McCreesh, Democrat, Philadelphia.

The bill provides for annual license fees of \$60, \$50 of which is paid to the Commonwealth through the Department of Revenue, and \$10 to the treasurer of the local political sub-division in which the licensed organization is located. The bill was referred to the Senate Committee on Law and Order.


WPB ORDER AFFECTS CHURCH GOODS

Washington, D. C.—Provisions which both relax some controls and tighten others in the manufacture of church goods are contained in an amendment to Limitation Order L-136 issued by the War Production Board.

The amendment curtails the manufacture of certain types of church goods, and adds certain critical materials to the list of materials which can be used in the manufacture of permitted church goods.

The order sets up two classes of church goods—Class A and Class B. Class A goods are described as "any church goods essential and necessary for the purpose of conducting religious services or of such character as to have definite devotional significance." In Class B are church goods which are "not recognized by the churches as being articles ordinarily used for religious devotion."

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SLIPS OF SPEECH OR MANNER

It is a rather common error, in speaking or reading in public, to emphasize the unimportant words. Preachers are flagrant violators, a seminary professor assures us. For example, "FROM everlasting TO everlasting;" "came neither eating NOR drinking;" "but when the Pharisees HEARD it." In each of these cases the important words do not receive their proper emphasis.

Golgotha is not gol-GOTH-a, but GOL-go-tha. And chastisement is CHAS-tise-ment, not chas-TISE-ment.

Interesting is mispronounced IN-trist-ing and in-ter-REST-ing. Call it, rather, IN-ter-est-ing.

Sacrifice is not SAK-ri-fiss. It is SAK-ri-fize or SAK-ri-fise, the final i is long, the syllable riming with wise.

Contributions

From South Carolina: Sacrilegious is sak-ri-LEE-jus. Do not omit the U in popular. Italy has three syllables—IT-a-ly, and Italian is not EYE-tal-yun, but i-TAL-yun—the i is short.

From New York: Is bade to rime with made or mad? MAD—BAD.

From Ohio: Pet peeve — Enthused where enthusiastic should be used. Example: "He is an enthused leader." No, use enthusiastic.

From Pennsylvania: Worship is not WAR-ship, but WER-ship.

The "Work-to-Death" Department—

From Iowa: Recommended for a vacation: EVALUATE, SHARE, ENVISION, CHALLENGE. I've been "challenged" to death and nauseated by speakers who want to "share" ideas with me.

From Pennsylvania: I hope sometime to read a religious book or article that will omit the word UNDERGIRD. Another one overworked is TREMENDOUS.

Difference of Opinion:

From New York: Israel. The second syllable is not "ray." There is no "y" sound. Answer: How would you pronounce the y? It is there to stress the fact that the a is a long vowel in an unaccented syllable.

From New Jersey: Again, Israel: The Hebrew requires that this be ISS-ray-el. Answer: Sorry, but the Hebrew character is the Sin, not the sharper Sade which receives the hissing sound. Like the s in this case, it is IZ-ray-el.

Contributions to this department should be sent in care of *Church Management*, or in care of the Presbyterian Church, Montgomery, W. Va. It will be helpful if illustrations are given in order that suggested errors and their corrections may be understood.

Aubrey N. Brown.

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Ministerial Oddities

(From page 6)

"Have you aught more of which your conscience should be purged?" asked the venerable Father Anselm of a kneeling sinner. "Yes, holy father, I have committed the foul sin of theft. I have stolen this watch, will you accept it?" Exclaimed the priest, "How darest thou tempt me to the commission of so abominable a crime? Go, instantly, return the watch to its owner."

"I have already offered it to him," replied the sinner, "and he refused to receive it. Therefore, holy father, I beseech you to take it." Rejoined Anselm, "You should have repeated the offer." "I did repeat it, holy father, and he persisted in the refusal." "Then I must absolve thee from the sin thou hast committed," said the priest. The sinner had scarcely departed when the astonished Anselm discovered that it was his own watch that had been stolen.

* * *

While making arrangements for the holding of the World's Parliament of Religions at Chicago, in 1893, Dr. John Henry Barrows, had so much correspondence that he decided to employ a stenographer. On Valentine's Day his little son proposed that he and his mother send a valentine to his father on the third floor.

"Well," said Mrs. Barrows, "how would it do for me to write a valentine and let you take it up?" The boy was delighted at the idea, and his mother wrote, "Please kiss the bearer."

This she placed in an envelope, which was sealed and addressed to the doctor. The boy started upstairs, but his legs became weary. When he reached the second floor he met the stenographer, and asked her if she would hand the envelope to his father.

She took it, and ran back upstairs. She waited while Dr. Barrows opened his valentine and read, "Please kiss the bearer." He always cut the story off here.

BROTHERHOOD

"God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them in the face of fire and flood,
Rise to the meaning of true brotherhood."

Ella Wheeler Wilcox.

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Editorials

(From page 7)

falling off in church school attendance as one of the results of the added home pressures during the war. Father, and possibly mother, are busy with the heavy obligations. There is not the same insistence that Johnny and Marjorie be sent or transported to Sunday school. The only cure for this situation is an added appreciation of what religious training can do for the child and the willingness to sacrifice to see that he is at the school sessions. The cure here is parental consecration and discipline.

We suspect that the other problems created by the war rationing program will, in the end, find their way back to personality. Consecration, not magic, will help the church to create a program to serve in these days.

In the meantime don't take too seriously the gleeful comments of ministers such as are being published in the correspondence columns of the denominational press which say in ef-

fect, "war rationing hasn't affected us." It reminds us too much of the pre-war sentiment, "it can't happen here."

Well, it can and it will, unless wisdom and consecration are used to meet a difficult situation.

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Ella Wheeler Wilcox.



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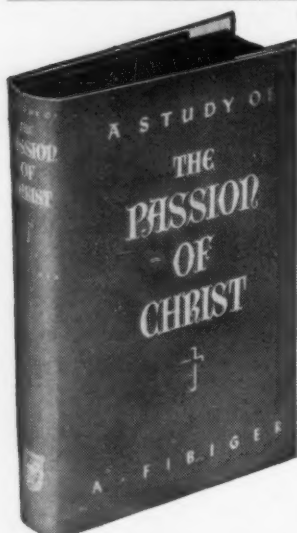
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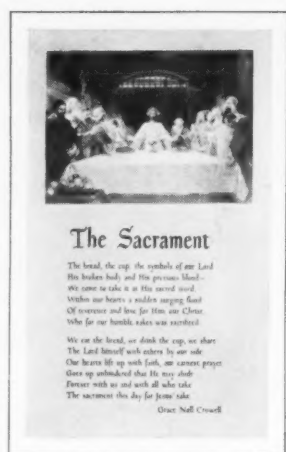
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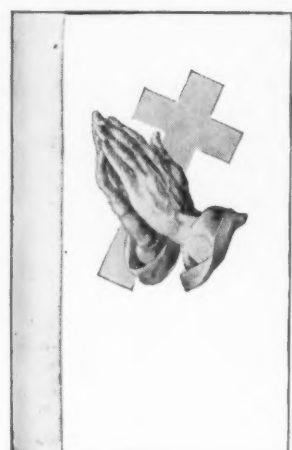
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